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The Outlook of Missions

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THEOLOGICAL SEMINARY

VOLUME XXIII

JUNE, 1931

NUMBER 6

The Original

"MANY years ago, in the days when the Kingdom of Friendly Citizens was but a name written upon the sands of Galilee, a group of friends, leaving their moored boats and their little ships, held some conferences together. They were all busy men, and sometimes they could find no time save at the end of the day's work for meeting this Master Friend of theirs. Almost always it was under the sky that they met Him. The stories that He told were all of growing things—lilies and vineyards and little children. And so, along country lanes, up steep mountain paths, by the side of still waters, He led them, talking about another growing thing—the dream of all His life. For He dreamed a dream of a new order in which all the people of the world would share in a friendly citizenship. And these walks and talks of the long ago were the very beginning of summer conferences."

—*The Woman's Press.*



PAGEANTRY AT A MISSIONARY CONFERENCE



Missionary Conference Time is Here

THIS YEAR'S THEMES

Foreign Missions

The theme for mission-study this year concerning the foreign field is, "Christianity and the Rural Life of the World." This subject should be of very great interest to the members of the Reformed Church as well as to Christian people everywhere. It has been estimated that 85% of the people on foreign mission fields of the world are rural folks. This is especially true of our own fields in north Japan and the center of China.

Home Missions

The general home mission theme for this year's study is, "The Call to the Churches from the North American Home Missions Congress." It is to be noted, however, that the material for primary, junior and intermediate grades is allied to the foreign mission theme and has to do with the life of boys and girls in rural communities. The Home Missions Congress, held in Washington last December, has been described as "The first meeting of its kind and without question the most significant and creative interdenominational conference ever held."

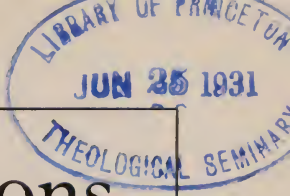
THE CONFERENCE DATES

Shady Side Academy, Pittsburgh, Pa.....	June 21st to July 1st
Bethany Park, Brooklyn, Indiana.....	July 4th to July 11th
Hood College, Frederick, Md.....	July 11th to July 17th
Heidelberg College, Tiffin, Ohio.....	July 18th to July 24th
Ursinus College, Collegeville, Pa.....	July 25th to July 31st
Catawba College, Salisbury, N. C.....	July 25th to July 31st
Mission House, Plymouth, Wis.....	Aug. 8th to Aug. 14th
Grace Church, Buffalo, N. Y.....	Sept. 20th to Sept. 23rd

Note these dates now and make arrangements to attend a Conference.

For Particulars Address

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Department of Missionary Education
Room 417, Schaff Building, 1505 Race St., Philadelphia, Pa.



The Outlook of Missions

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The Quiet Hour

JULIA HALL BARTHOLOMEW

For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
—Matthew 12:37

"And only heaven is better than to walk
With Christ at midnight over moonless seas."

To be beautiful enough for the last day of
life, each day must see all its work done with
painstaking carefulness and fidelity.

—J. R. MILLER.

"I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if for me waits the dark or light;
But I can trust."

In Jesus we see the revelation of the capacity
of our human souls to receive God.

—CHARLES R. MACFARLAND.

My heart is worn with earthly speech;
Swing out boldly my heart to reach
The star-spread pages of the sky
Where man's desire is God's reply.

—ANGELA MORGAN.

"Deeply hopeful souls carry with them the
atmosphere of a kind of destiny or friendly
fate, as though they the just desires of their
hearts were bound to come true."

Then Love unto our earth drew near—
Our little earth that lies
So tangled in the thread of years,
So stained with human blood and tears—
And to the wonder of the skies
Love said "I shall pause here."

—MARY DIXON THAYER.

"Expectancy is of the essence of success in
all our relationships with God. To doubt is not
only to paralyze our own aspirations but to
inhibit God's power and grace."

Consider then the lilies and be sure

They draw from moist black soil the gist of
glory

Shaming the wealth of men in miniature—

Translators of earth's epic allegory!

—ERNEST HARTSOCK.

"There is no doubt that the doctrine of work
as a sort of character-holder and key to heaven
has been by many carried to extremes in this
country."

When the human race learns to do without
sleep and rest, when it learns to work both day
and night, only then may we dispense with
laughter, with play, with art, and with reli-
gion.

—G. T. W. PATRICK.

"Life is only worth while as it accumulates
experience and enduring possession."

"Forgive me, Lord, my selfish day,
Touch my sealed eyes, and bid them wake
To see Thy tasks along the way,
Thy errands, which my hands may take,
And do them kindly for Thy sake."

We live in a horribly dangerous universe, if
we live wickedly; we live in a beautifully help-
ful universe, if we live righteously.

—FREDERICK F. SHANNON.

"What to thee is shadow, to Him is day.
And the end He knoweth,
And not on a blind and aimless way
The spirit goeth."

Christianity admits of no separation between
creed and conduct, between faith and life, be-
tween religion and morals.

—JOHN MONROE MOORE.

"Only the faith that the universe is keyed to
truth, that it braces and supports and gives
ultimate victory to the truth, will keep our
souls free from the taint of pessimism."

"The most limited environment offers a
world of human interest and divine activity, a
few flowers on the earth, and all the stars in
the sky."

The Prayer

OUR lives are in Thy keeping, gracious God, and may we be content to leave them in Thy
care, lest they be wasted in unprofitable ventures—Amen."

The Outlook

VOLUME XXIII

NUMBER 6

JUNE, 1931

of Missions

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

This Year's Conferences

By A. V. CASSELMAN, D.D.

ON the inside cover page of this issue of THE OUTLOOK OF MISSIONS will be found the dates of the Summer Missionary Conferences for this year. Every congregation in the church should be represented at one of these Conferences. It is to be hoped that the Conferences will be more widely attended than ever; that new congregations that have not been represented at the Conferences will send delegates, and that all of the old Conference "stand-bys" will be there with their usual number of delegates.

There are two new things to be noted with regard to the Conference schedule this year.

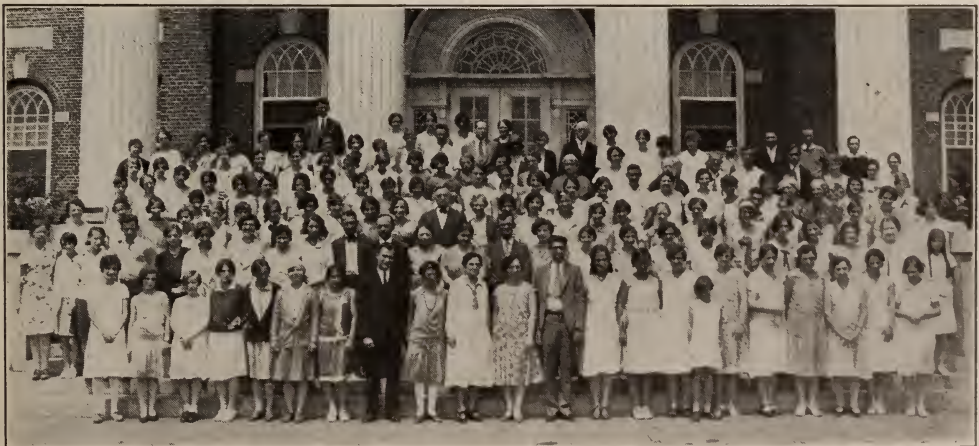
Shady Side Conference

For some years past we have been accustomed to think of the Conference in

Pittsburgh Synod as the "Kiski" Conference. This will be changed this year. The Conference will meet at the Shady Side Academy, a school for boys recently relocated, on a fine new campus, with new Colonial buildings, on a hilltop in the open country about three miles from Aspinwall, a suburb of Pittsburgh, north of the Allegheny River, and about twelve miles from the Union Station in Pittsburgh. Arrangements have been made for a fine program at this new location, and it is to be hoped that the congregations of Pittsburgh Synod will heartily support the Conference in this new location.

No Lancaster Conference This Year

For a number of years the Missionary Conference at Lancaster has been held



THE FREDERICK MISSIONARY CONFERENCE OF 1930



SUNSET SERVICE ON THE RIVER AT THE MISSION HOUSE CONFERENCE

the week following the Spiritual Conference. This week has been given over this year to the young people's conference of another denomination. Since the whole schedule of summer conferences is set up long in advance and continues week after week through practically the whole summer, it is impossible to arrange for a new date for any one Conference without disarranging and upsetting the plans for other conferences. For this reason it is impractical to attempt to hold a conference at some other week in Lancaster this year, and the Lancaster Conference will have to be omitted. It will be remembered that last year we began the experiment of a School of Missions at Lancaster. This, though not large, was a very successful affair and it was hoped that this year we could have a much larger attendance. Many inquiries have been made concerning the School and many had made arrangements to come, but we shall have to defer the prosecution of our plans for this School of Missions until next year, when it is to be hoped we shall be able to secure a week at Lancaster which will fit in with the summer schedule of conferences.

The Foreign Theme

The foreign theme this year is "Christianity and the Rural Life of the World."

As has been mentioned elsewhere, this theme should be of special interest to the members of the Reformed Church because of the fact that so many of the people of our mission fields in Japan and China in particular are rural folks. Dr. Christopher Noss and some of his evangelistic associates in Japan are especially interested in rural evangelism. By far the greater proportion of the provinces which have been allotted to our church in the work of the Church of Christ in Japan are rural people. The same thing is true of China. Many of our missionaries have to do almost exclusively with rural folks. Rev. Edwin A. Beck came back from China and pursued a special course in agricultural curriculum work with a view of founding special educational work with rural people in the Province of Hunan. Because of such facts and others that might be stated, it will be seen that this theme should occupy the attention of every member of the Reformed Church who wishes to be intelligent on the problems which confront us in our foreign mission activities.

Foreign Mission Books

The main foreign mission study-book this year is entitled "The Rural Billion," by Charles M. McConnell. Mr. McConnell has had long experience as a rural

minister and teacher of rural church problems, and for a year served in Japan, Korea and China as advisor regarding the Christian mission program among rural peoples of the Orient. His book is a unique and stimulating one which brings together the stories of men and women the world over, who are preaching and teaching the gospel as they help to remake rural life. The book was written so that it would be equally acceptable for young people and adults. Two leaders' manuals have been prepared for use with this book; one for adults and one for young people. The adult manual is written by Mr. Ralph S. Adams, whom many will remember as the former Superintendent of Rural Life of our Board of Home Missions, but who is now on the staff of the Interseminary Commission for Training for the Rural Ministry in New England. The young people's manual is in the shape of a special young people's course on "Christianity and the Rural Life of the World," based upon the subject matter of the book, "The Rural Billion."

"Christ Comes to the Village," by Mary Schaffler Platt, is the book issued by the Central Committee on the United Study of Foreign Missions for use as a study book for women and young women.

For the boys and girls of the church of intermediate age and under, the home and foreign mission themes are united in this study of "Christianity and the Rural Life of the World." The foreign book for intermediates is entitled "Treasures in the Earth," by Fred Hamlin, and consists of a series of interesting stories about Christian leaders, who have helped the rural peoples of the Orient, Africa and Latin America.

"The Church and the World's Farmers," by Mary Jenness, is the book for leaders which should accompany the study of "Treasures in the Earth." It is a very interesting course of six sessions in which leaders of intermediates will find very

skillfully arranged helps for discussion, class activities and devotional programs.

For the junior children a unique textbook on rural life has been prepared by a group of missionaries and specialists in missionary education, entitled "Wheat Magic." The course contains stories of farm life in various countries, dealing with such problems as health, education, progressive farming and the country to city movement, with practical suggestions to leaders. There has also been prepared for junior children a book entitled "Open Windows," by Mary Entwisle, the English writer of missionary stories so well loved by the children of the world. This is another one of her books of delightful stories about farm children in India, China, Africa and many other places.

For primary children there has been prepared a little book, entitled "The World on a Farm," by Gertrude Warner, giving the adventures of the Friendly Farmers of Pleasant Valley Farm.

Two special sets of most interesting pictures have been prepared for the illustration of this theme. There is a picture sheet entitled "Farmers in Many Lands," containing twelve pages of pictures of farm life around the world, and then there is another set of eight large pictures called "Teaching Pictures on Rural Life Around the World."

All in all, there is a very splendid series of educational material upon this foreign theme this year.

Home Mission Books

The home mission study-books for this year have been described in a special article in the Home Missions section of this issue of THE OUTLOOK OF MISSIONS, entitled "This Year's Home Mission Theme."

The silent skies are full of speech
For who hath ears to hear.

—PHILLIPS BROOKS.

"I get help from THE OUTLOOK OF MISSIONS. I know the Church is being helped by it, and the price is reasonable. Enclosed find a dollar for renewal."

REV. C. D. KRESSLEY, Allentown, Penna.

The New Testament and Foreign Missions

REV. WM. ADAMS BROWN, D.D.

1. Every book in the New Testament was written by a foreign missionary.

2. Every Epistle in the New Testament that was written to a church was written to a foreign missionary church.

3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian Church is a foreign missionary journal.

7. The Disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary's language.

9. The map of the early Christian world is the tracings of the missionary journeys of the Apostles.

10. The problems which arose in the early church were largely questions of missionary procedure.

11. Of the twelve Apostles chosen by Jesus every Apostle except one became a missionary.

12. The only man among the twelve Apostles who did not become a missionary became a traitor.

13. Only a foreign missionary could write an everlasting Gospel.

14. According to the Apostles the missionary is the highest expression of the Christian life.

Youth and International Friendship

To the youth of America and leaders of young people there comes a great opportunity this summer to help build bridges of international friendship with the youth of Europe. A Young People's Tour of Goodwill is to be conducted to France, Switzerland, Germany, England, which it is hoped will be a valuable project in sharing the best social, educational, and spiritual values these countries have to offer.

The tour is under the direction of a committee representing the young people's denominational and interdenominational agencies of the churches of North America. The party will sail from New York on the S. S. Europa, of the North German Lloyd line at midnight, August 7, returning to New York on the Europa, September 10.

The places to be visited include the student youth centers and missionary centers at Geneva, where the party will also attend the annual Institute of International Relations; Frankfurt Theological Seminary in Germany; the River Rhine; young people's and student groups in Paris; Versailles; the Shakespeare Country; student, young people's and missionary groups in London. In each country a national guide will conduct the party and make the most valuable contacts with leaders and national groups.

This tour should prove one of the best investments that can be made in the cause of international goodwill. Full information can be secured by writing to the chairman of the committee and leader of the tour, Rev. Walter Getty, 150 Fifth Avenue, New York, N. Y.

"THE OUTLOOK OF MISSIONS is an 'extra' I could not do without. It is splendidly edited, always so fresh and vitally interesting. The pictures and illustrations are unusually fine, I think, and always delight me. Our Church can well be proud of such an outstanding magazine. With all good wishes, very sincerely,

"MISS GRACE H. LOVE, Eastwood Hills, Kansas City, Mo."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

A Message to the Ministers and Members of the Reformed Church in the United States

By the REV. CHARLES E. SCHAEFFER, D.D., *President of the General Synod*

THE present conditions throughout the world, and particularly in America, seem to demand a statement whereby to make clear to ourselves our responsibility and to bring ourselves into a mental and moral mood so as to recognize and accept the great challenge which confronts us as individuals and as a Church. The times in which we are living are throbbing with tremendous possibilities. A new world is struggling to be born. Gigantic forces are being released and mighty movements are in the making which will mould the life of this generation and those to come. The great advances which have been made along scientific and mechanical lines are baffling to the imagination of man. These have precipitated problems which never confronted the human race. Deeper currents are stirring in our social, educational, political, industrial and religious life which produce conditions in society which will either make or mar this present world.

Statesmen and Churchmen alike are wrestling with the problems that confront us. It is a time that tries men's souls and tests their faith. A sense of human weakness and of the futility of human effort has come over the world and there are not a few who raise the cry of despair and succumb to the spirit of the defeatist. Among others there is a feeling of indifference and apathy which is deadening to all the finer sensibilities of the soul. The present industrial depression with its accompanying problem of unemployment and of human suffering reveals the impotency of our modern method of building a world upon material foundations. The present system has been weighed in the balance and found wanting. Before the tottering structure of our civilization

the leaders of the world stand helpless and have no effective solution to offer. Stanley Jones, with prophetic insight, recently declared, "We cannot go further unless we go deeper." The present situation demands a more thorough diagnosis than has hitherto been made. We have too largely contented ourselves with the application of remedial measures and have not busied ourselves with seeking the underlying causes and applying the ultimate cure for the ills of humanity.

Economic and social ills always spring forth from a moral and spiritual decline. There is always a moral depression before there is an economic depression. The sense of moral evil has too largely died down in the consciousness of the majority of our people. Worldly and material standards of life have in large measure supplanted high ethical and spiritual values among men. There can be no permanent change in human society until there is a change of heart in human folks.

Herein lies the challenge that comes to the Church of Jesus Christ. In the midst of a changing civilization the Church of Christ is set to bear witness to the changeless principles of the Gospel of Christ. Perhaps we have not availed ourselves of the spiritual forces which are offered us in the Church of the living God. We have a great heritage, we have glorious traditions; we have a triumphant gospel, an unfaltering faith and an undying hope.

If ever there was a time when ministers of the Gospel should preach with conviction and power, that day is now. This is not the time for a diluted or emaciated message, not a time for a mere "morality pulpit" or for the exploiting of vagaries or theological views, but for a heroic, prophetic ministry that shall bring comfort and conviction to men.

The minister never had a more wonderful opportunity to be the herald of good news to a bewildered world. Are not depleted churches and diminishing contributions to kingdom interests indicative of the lack of an effective ministry? People are still hungry for the Gospel and the ministers who preach with unction and power still have their reward. I earnestly entreat my brother ministers to gird themselves with prayer and with apostolic passion and power so that their ministry may bring in Apostolic results.

And if ever there was a time when the laity of our Church, the men and women who constitute this glorious fellowship, should be faithful and loyal to their Church that day is now. Church members should regard membership in the Church far more seriously than is the case with so many who sit lightly by. Our Churches should be thronged by eager worshippers and the house of prayer should be made vocal by their praise and supplication. Only as the fires on God's altar are kept aglow by the sacrificial lives of our people may we expect to have a world of love and light and life. The men of the world have been building up colossal business enterprises and have invested capital in enormous sums in worldly interests. Can they not under-

stand that unless the forces of religion buttress their material concerns they labor in vain that build them? I fervently beseech the men and women of our pews to pour out their gifts in lavish manner, and to make liberal contributions to the building of the Kingdom of God into the life of the world.

In this day when the Boards of our Church, who are conducting our missionary and educational interests at home and abroad, find themselves seriously embarrassed by a shrinkage of their receipts, the laymen of the Church should press forward with liberal offerings so that the larger work of the Church need not suffer or be curtailed.

I am persuaded that it is only along these lines of spiritual emphasis that we shall eventually pass out of the present confusion and depression and move on into a happier, healthier and better life.

Brethren, let the spirit of good-will, of optimism, of brotherly love and co-operation prevail and let the mind that was in Christ Jesus dwell richly amongst us, and thus may we together be used by God for a great deliverance from present conditions and for a glorious entrance into a world order in which Christ shall be all and in all.

Notes

A heartening letter comes from Rev. Henry N. Spink, pastor of the Mission at Plymouth, Pa. He says: "I wish to express to you that in this time of financial difficulties the First Reformed Church at Plymouth has the greatest confidence in the Board in the way that it is handling the situation. We rejoice that through our Easter offerings we were able to send on the apportionment the amount of \$300, paying our apportionment up to the month of July. We hope that we will soon be able to send more."

* * *

The work among the Hungarians at Middletown, Ohio, which has been carried on so successfully by Mr. Cegledy, a student at the Central Theological Seminary, Dayton, Ohio, is now in charge of

Mr. Geza Lorincze, who is also a student at the Seminary.

* * *

Rev. Loran W. Veith, pastor of the Pleasant Valley Mission, near Dayton, Ohio, writes most encouragingly as follows: "I am happy to report that progress is still being made at Pleasant Valley, and also am very happy to report that for the month of April we had a 52 per cent increase in attendance over April of 1930. While figures are, of course, of importance, I do not feel that our increase in numbers is the most important phase of our increase in the cause of the Kingdom. During the past four months there has been manifest a most wonderful spiritual growth. More and more folks are lining up with the entire program of the Church and more shoulders are being placed to



SUNDAY SCHOOL AT REGO PARK, LONG ISLAND, N. Y.

the wheel, which gives us great cause for rejoicing. Our Lenten and Easter Season was a most wonderful one and more adults were received thus far during 1931 than during any entire year in the history of our Mission. Not only is this true in numbers, but also in interest in the work of the Church, a number of this group being folks with whom we have been working for the five years we have been privileged to serve this people."

* * *

In Bethany Mission, Butler, Pa., a special Apportionment offering was taken each evening of Holy Week, and on Easter Day was gathered in the Lenten Self-Denial Apportionment Offering. The pastor, Rev. Frank Hiack, reports that these offerings were very good and enabled them to pay the first quarter portion of the Apportionment. This Mission will, of course, pay its Apportionment in full, as will most of the Missions under the care of the Board.

* * *

The Missions generally made very special efforts for large Easter Offerings on the Apportionment. Rev. R. A. Most, pastor of the Mission at Fountain City, Wisconsin, mailed to each member of his congregation a copy of the letter sent out

by Dr. Allen R. Bartholomew and Dr. Charles E. Schaeffer, in March, to the Pastors and Consistories, asking that special efforts be put forth during the Easter Season to raise large sums on the Apportionment. In sending a copy of this letter to his members, Mr. Most wrote as follows: "We pass this letter on to you for your information. We, therefore, urge all to make one big effort to put over the largest Easter offering we have ever had, and thereby gladden the hearts of our Home Mission Board and its devoted Secretary, Dr. C. E. Schaeffer." Dr. Schaeffer recently visited this Mission, with Dr. Bolliger, and found it in excellent condition under the able leadership of Mr. Most.

* * *

The work at Rego Park, Long Island, New York, about which Dr. Mullan wrote in last month's *OUTLOOK OF MISSIONS*, is steadily gaining, under the leadership of the members of New York Classis. A worker has been engaged who gives three days a week to visiting and canvassing. The pulpit has been supplied by the ministers in and around New York. There is a Sunday-school of 70, a fine young people's organization, and on Mother's Day there were 28 adults present at the serv-

ice. A Ladies' Guild is being organized with about 45 members. It is expected that the Church will be organized during June, and the field worker reports that there are more than 25 persons who are willing to join and have requested envelopes. This work shows great promise and it is hoped that the necessary lots can soon be procured, upon which can be erected a temporary building. New York Classis is doing a splendid thing in sponsoring this piece of work.

* * *

The Rev. Anton Szabo, who served as our Missionary in Oakland, California, and vicinity, has been called to the Hungarian Church at Perth Amboy, New Jersey, to take the place of the Rev. G. Tukacz, who lately resigned as missionary there. Mr. Szabo comes to a fine new church, where a splendid congregation has been gathered and a large field of usefulness awaits him.

* * *

The Rev. Stephen Balogh has been called to the Hungarian Reformed Church at McKeesport, Pa., to take the place of the Rev. Julius Melegh, who lately resigned to devote all his time to the editorship of the *Reformatusok Lapja*.

* * *

Professor Alex Toth, our Hungarian Professor at Lancaster, Pa., has been confined to the Keystone Hospital, at Harrisburg, Pa. He has suffered a physical breakdown, due to the strenuous duties of his position and to his bereavement through the death of his wife several weeks ago.

* * *

The Missionaries in the Eastern Synod held a very interesting and helpful conference at Harrisburg on the opening day of the Synod and discussed the problems which arise from the present financial situation of the Board. They manifested a very beautiful spirit and expressed their readiness to co-operate in every way to relieve the strain under which the Board is at present operating.

* * *

The Easter offerings for Home Missions have thus far been insufficient to meet the demands upon the Board. It was hoped that these offerings would be



JOHN CALVIN HUNGARIAN REFORMED
CHURCH, PERTH AMBOY, N. J.

Rev. Anton Szabo, Pastor

so generous as to provide the necessary funds for the Board to pay its missionaries promptly from now on until the fall. But the Board faces the summer months with an empty treasury, and unless the Church comes to the rescue about 250 missionaries will be greatly inconvenienced by a delay in receiving their monthly appropriations from the Board.

* * *

The Rev. J. Wade Huffman has resigned St. Paul's Mission, Roanoke, Virginia, and has accepted a call to Clearspring, Maryland.

* * *

Owing to the depleted treasury, the Board took action not to pay the salaries of any Daily Vacation Bible School teachers this Summer. This affects most vitally our Hungarian congregations, who are accustomed to conduct very large schools during the summer months.

* * *

The Rev. George A. Bear, who formerly served our Mission in Scranton, has been called back and has already entered upon his work. The Rev. Joseph Yost, who had succeeded him, recently resigned the Mission, due to ill health.

Proposed Continuation Conferences of the North American Home Missions Congress

THE follow-up program of the Home Missions Council, with the co-operation of the Council of Women for Home Missions and the Federal Council of the Churches of Christ in America, is an effort to carry down to the churches, through a series of continuation conferences, the message and findings of the North American Home Missions Congress and the results of the specific studies of the Five Year Program, for the purpose of arousing the Church and challenging Christian people with the magnitude, importance and urgency of the Home Mission enterprise.

There is need for such a series of Home Mission Conferences.

Many pastors and Churches are vitally interested in Home Missions. A goodly company of laymen and laywomen are giving the cause liberal support, but the rank and file of our Church membership is not actively interested. They do not know the needs, or feel sufficiently the responsibility that rests upon the Churches for making America a Christian nation. A new interpretation of the task of Home Missions to the general membership of the Church is needed.

It is time for a forward movement in Home Missions.

For twenty years organized Christianity has made too modest progress. It has barely held its own with the increasing population. The findings of the North American Home Missions Congress in Washington say, "In recent years, in most of our Mission Boards, declining incomes have forced curtailment of work and the practical abandonment of all ideas of immediate advance. For a century the Church in America labored under the conviction that it must expand and press on. If that sense of imperative need has been lost we must recreate it in the Church."

The Five Year Program has been re-studying the fields and re-evaluating the programs, methods and organizations of Home Missions. It is now time to give these findings from the field and of the Home Missions Congress to the Church.

This can best be done through a series of continuation conferences.

The Plan

These are to be two-day conferences, under the auspices of local city and State Home Mission Councils and Councils of Churches. The National Home Missions Council will secure a strong team of speakers from the denominational national boards, who, with local leaders, will provide the program.

The local organization will be expected to make all necessary arrangements for the meetings and will be chiefly responsible for the promotion of the conferences and for securing delegations from the Churches of the area.

Suggested Program

First Day, Morning Session—General Theme: The Present Situation.

1. Presentation of vital facts about the Church revealed by the surveys made by the Home Missions Council.

2. Presentation of the North American Home Missions Congress held in Washington, D. C., December 1-5, 1930.

3. Presentation of mission work in the city and State in which the conference is being held.

Afternoon Session—General Theme: Home Mission Fields and Forces.

Such as:

The Church in the Changing Country.

The Church in the Changing City.

The Mexicans in the United States.

The Indians.

The New Americans.

The West Indies.

The Negroes, etc., etc.

Evening Session, Mass Meeting—General Theme: The Church and the Nation.

Address—Religion in Our Changing America.

Address—The Churches' Responsibility and Opportunity in America.

Second Day—Morning Session—General Theme: Home Missions in the Local Church.

1. The Pastor's Leadership.
2. Women and Home Missions.
3. Young People and Home Missions.
4. Men and Home Missions.

Afternoon Session—General Theme: Home Missions in the Denomination.

1. Legitimate Denominational Objectives in Home Missions.
2. Our National Boards and Their Needs.

3. Constructive Comity and Positive Co-operation.

Evening Session, Mass Meeting—General Theme: Home Missions and the World.

Address—United Front in Home Missions.

Address—Home Missions in a World Program.

Official program for each conference to be worked out by Local Committee.

In cities, where practicable and desirable, these conferences can be held in connection with Pastors' Convocations.

Conference of Home Missionary Pastors and Delegate Elders

By REV. JAMES M. MULLAN, D.D.
Superintendent Department of the East

IT has been the custom for years for the staff of the Board of Home Missions to prepare for a conference with the pastors and delegate elders of the missions of the Eastern Synod held on the afternoon of the opening day of the Synod. This conference is planned from year to year by action of the mission pastors and their elders; and the program is a joint product with the representatives of the Board.

This year the conference, which was held in Salem Reformed Church, at Harrisburg, May 11th, lasting about three hours, was devoted to a discussion of the present financial situation as it affects both the Board of Home Missions and the mission churches, with special attention given to the question of how the Board is to handle the problem of salaries during the summer months.

There was a full and free discussion in which the missionaries and elders participated. Many suggestions were made as to what might be done to inform the Reformed Church constituency of the very serious financial condition of the Board of Home Missions, it being the general opinion that the people do not really know this. Two actions were taken by the group requesting the Missionary and Stewardship Committee of Eastern Synod and also the Standing Committee on Missions to present to the Eastern

Synod strong appeals for immediate relief on the part of the churches by prompt payment of their apportionments and by special gifts—especially Church-building Funds. The missionaries insisted that even the ministers do not know the actual condition of this Board.

The elders present were deeply interested and voiced their opinions to the effect that, while the mission churches are hard pressed financially at this time because of the unemployment situation, they should do all they can to help the Board—by taking as much of their own support as possible, paying their apportionments promptly, making payments (however small they may be) upon their debts to the Board to the extent of their ability.

The pastors discussed the question of having the treasurer of the Board pro rata the salaries from the General Secretary to the missionary receiving the smallest appropriation from the Board. They came to the conclusion that this isn't practicable and would not greatly help the situation. They agreed that it would be better for the treasurer to hold the salary checks until he can send them a full month's salary, except in cases where to do this would entail hardship, the missionaries themselves being the judges, who should write to the treasurer accordingly.

Considering the seriousness of the situation as it affects both the representatives of the Board and the missionaries, the spirit of the conference was most encouraging and stimulating. There was

displayed on the part of the missionaries and the elders present much genuinely sympathetic concern and interest in the Board of Home Missions and its work at this time.

This Year's Home Mission Theme

By the REV. A. V. CASSELMAN, D.D.
Director of the Department of Missionary Education

THE interdenominational theme for educational material concerning home missions this year is: "The Call to the Churches from the North American Home Missions Congress."

This very naturally leads, first of all, to a consideration of the North American Home Missions Congress. This Congress convened in Washington, December 1st to 5th, 1930. It was attended by about 800 official and associate delegates representing thirty denominations in the United States and Canada. To quote the Secretary of the Home Missions Council, Rev. W. R. King, D.D., "It was the first meeting of its kind, and was without question the most significant and creative interdenominational conference on home missions ever held."

In the "Foreword" of the report of the Congress, eight reasons are given as to why this Congress is of such remarkable significance in the history of the Church in America as to warrant its study by the church at large:

1. The thoroughness of its preparation. Three large commissions had been at work three years gathering material, making special studies and conducting surveys in preparation for the Congress.

2. The character of its personnel. The Congress was made up of carefully selected leaders prominent in home mission work throughout America.

3. The comprehensiveness of its program. The program covered the entire field of home missions and considered every phase of home mission work.

4. The catholicity of its spirit. The Congress was unique in the spirit of brotherhood, fellowship and genuine spiritual unity that prevailed in all its sessions.

5. The clearness of its vision. The Congress saw home missions in the mag-

nitude and complexity of the task, in the light of America's needs, in the glare of the new age, in the world-wide program of the church.

6. The sincerity of its purpose. The Congress fearlessly faced the situations and frankly and resolutely met the issues in the spirit of Christ.

7. The genuineness of its co-operation. Co-operation was the big word in the Congress.

8. The statesmanship of its findings. The findings of the Congress are the matured judgments of the leading students of home missions in the United States and Canada and constitute the most statesmanlike document ever produced on co-operative home missions.

Surely such reasons as these are sufficient to warrant the choice of this theme for the study of the churches in America this year. Our own church will use this theme for home-mission study at the Summer Missionary Conferences this year. It ought to prove a most timely and illuminating course.

The book prepared for adults this year is entitled "The Challenge of Change: What is Happening in Home Missions," by John Milton Moore, from 1926 to 1931, General Secretary of the Federal Council of the Churches of Christ in America. Dr. Moore, who has had long experience in the pastorate, in home mission administration and in the co-operative agencies of the churches, has given in this book a fresh and comprehensive interpretation of the home mission enterprise as it was reappraised and restated in the North American Home Missions Congress.

The leader's manual to accompany "The Challenge of Change" was prepared by the writer of this article. While based primarily upon the book by Dr. Moore,

this course offers suggestions for the use of the report of the North American Home Missions Congress and a limited number of other sources that will be valuable for reference in a study of the whole home mission enterprise. Themes for devotional periods and guides for discussion are included.

In addition to the above adult study book, there has been issued a short reading book entitled "Roving with the Migrants," by Adela J. Ballard, Western Supervisor of Migrant Work of the Council of Women for Home Missions. This book pictures the migrant procession roaming over the States, harvesting the crops and working in other seasonal labor fields. These migrant people constitute a major home missionary responsibility. There is hardly a soul in the United States who is not dependent for something upon the labor of these migrant people, and this book should have a wide reading as supplementary material for the study of home missions.

For the young people of the church there has been prepared a very interesting book entitled "God and the Census," by Robert N. McLean. In this original and unique book, Dr. McLean tells how the home missionaries for more than a century have been working at great cost in an effort to make sure that God was being counted in the life of every developing community on our advancing frontiers. Today there are frontiers of social life across which modern home missions must carry its message and influence. Here God must be counted, too. The book is rich in stories of daring men and women who have been pioneers of the gospel in every part of America and in new and difficult areas of our national life today. In concrete terms Dr. McLean has shown what the home mission enterprise has come to be and the many phases of its work as revealed by the Home Missions Congress.

The leader's manual to accompany "God and the Census" is prepared by Miss Sue Weddell, Executive Secretary of the Young Women's Department of the Reformed Church in America. This pamphlet presents practical and interesting plans for activities in study, discussion

and service which will combine to make a well-rounded course on home missions.

For the boys and girls and younger children of the church it was thought that the theme of the Home Missions Congress would be too advanced, so for them the home-study theme has been linked up with the general theme for foreign study: "Christianity and Rural Life Around the World." For intermediates there has been prepared a book entitled "Treasures in the Earth," by Fred Hamlin. This is a book of stories about Christian leaders who have helped the rural peoples of the Orient, Africa and Latin America in improving the condition of their lands, and who at the same time have brought them the Christian gospel. The home mission emphasis for boys and girls on this theme is in a book entitled "The Adventures of Mr. Friend," by Harold B. Hunting. This book is a series of short stories all based on the work of real persons who through their church and allied agencies have brought happiness and larger opportunities into the lives of country boys and girls and their families throughout America. An interesting course for leaders of intermediate groups studying "Christianity and the Rural Life of the World" is entitled "The Church and the World's Farmers," by Mary Jenness.

For the special home mission emphasis for junior children a book has been prepared by Miss Hazel B. Orton, Secretary of Elementary Work of the Missionary Education Movement, entitled "Out in the Country." This course contains a series of stories telling of some of the problems of farm children in this country.

For very little children there has been prepared a book entitled "The Friendly Farmers," a book of stories of some little boys and girls who became friends with some other farmers of the world.

With all this interesting and skillfully prepared material, the home-mission study this year should prove to be very profitable. Surely every adult in the church ought to know more about the whole church situation in America as it is confronted with the challenge of the new day, and the boys and girls of our church, which is so largely rural, should be interested in the study of the rural life of our country and the world.

Migrants and the Home Missions Congress

THE 2,000,000 migrants in the United States claimed, for a period, the attention of one of the thirteen groups studying special fields of the Home Missions task at the North American Home Missions Congress in Washington, D. C., December 1 to 5, 1930. It was agreed that this group, which embraces every nationality and race in the country, presents one of the greatest, if not the greatest, challenge to the Church of today.

Engaged in agriculture, cannery work, lumber industries, railroad construction, work in the oil fields and grain belts, they move from place to place as the seasonal work demands, thereby creating a vast group of families and individuals with no established homes.

Time limited the consideration of the problem almost entirely to that of the migrant families employed in farm and cannery work, which involves the welfare of some 200,000 children, as well as that of the adults. Because they are not an integral part of any community, they are deprived of the health, educational and recreational, as well as the spiritual opportunities afforded residents. As disciples of Christ we are responsible for the fullest development of the whole individual, physically, intellectually and spiritually.

Another element in the situation which causes untold and, to an extent, unnecessary anxiety and suffering is the misinformation regarding labor needed in these seasonal crops.

Through the Council of Women for Home Missions, fifteen denominations have been working interdenominationally in this field, constantly studying the situation; following legislation which would tend to correct certain of the evils, such as child labor, insanitary living conditions, lack of educational advantages, hours of work; establishing Christian social service centers and sending Christian health workers into migrant areas, in co-operation with the nearby local communities and employers, thus bringing together forces which can ultimately solve this many-sided problem.

Following the study by the group, the following recommendations and suggestions were adopted by the North American Home Missions Congress and included in the Findings of the Congress:

"We recommend a larger interdenominational co-operation, with special emphasis upon promotional work through the various Boards to local denominational units, such as: Local support of migrant projects through evangelistic effort; housing and social contacts for workers; volunteer service.

"We recommend Federal, State and community co-operation in service through boards of health, education, labor, agriculture and other existing organizations.

"We recommend adequate legislation in the regulation of child labor by means of Federal and State enactments covering minimum standards for children in commercialized agriculture and cannery work; that the education of migratory children in local school systems be secured as far as possible having the legal status of migrant groups clearly defined.

"We suggest that special attention be given to the health, housing and sanitation of these migrant groups, seeking to improve said conditions.

"We suggest a survey of employment agencies, with a view to securing the establishment of Federal agencies for the employment of the groups, with local co-operation with said agencies.

"Further, we heartily endorse the ideals of the recent White House Conference relative to migratory child labor and education."

The First Reformed Church of Los Angeles, California, was the only congregation in Portland-Oregon Classis to pay its apportionment in full. The Easter offering for the Building Fund amounted to \$2,000. This Mission is in a most flourishing condition, under the splendid leadership of Superintendent and Mrs. E. F. Evemeyer.

“Not the Man I Used to Be”

HENRY JOSHITARU SAITO

(Rev. Mr. Saito has been commissioned by the Board of Home Missions to assist in the work of the Japanese Mission in San Francisco, California, of which Rev. Sohei Kowta is the pastor. He is a graduate of Heidelberg College, Tiffin, Ohio, and of Central Seminary, Dayton, Ohio, and has spent the past year in Princeton Theological Seminary doing post graduate work.)

MANY young people are going to school without any purpose in life as to what they are going to be. But there comes a time in the life of every young person when he must ask himself this question, “What can I do best in life, and how am I to find out what God has planned for my life?”

There are thousands of things that one might decide to do in this world. As one begins to think on the choosing of his life’s work, he might ask himself, “What profession appeals most to me?” Then he might decide on following out the one he likes. But he should never choose one, just because it looks good in the eyes of the public, or for the sake of financial gain.

I would like to tell you why I have chosen the ministry as my life work. I was born in a little village of Japan. After I was graduated from the Normal Institution, I taught school about one year. Since my parents were in this country at that time, I decided to come and join them. I came to San Francisco.

Here I met Rev. J. Mori, who was a Japanese missionary of the Reformed Church in the United States. Through the influence he exerted on me, I became a Christian. I worked under Rev. Mr. Mori as a secretary and a teacher. One day Rev. Mr. Mori asked me to go to Heidelberg College to study for the ministry. I hesitated to go there, because I did not have what I deemed the necessary preparatory courses. I didn’t know what to do, so I prayed about half a

year. Then I decided to put first things first, and finally decided to go to Heidelberg College.

During the past nine years of my school life in this country, I have had one purpose and one hope in my mind: it has been that some day I should become a minister and be able to go forth and tell of Jesus Christ as our Savior. Now I am ready to tell His good news among our countrymen.

As I now look back, these long years have given me pleasant memories and great pleasure. My associations with American friends have been very helpful in bringing about a mutual understanding of one another.

Friends, I tell you that once I was a Buddhist and blind, and hated all Christians. Now I see Christ; I am not the man I used to be. I am not ashamed to preach the Gospel of Jesus Christ. My old friends laugh at me because I am going to be a minister. But Jesus Christ has given purity to my life and inspiration to my whole being; that is the reason I am going forth to herald His Gospel to my fellowmen.

When the Japanese Emperor went to live at Tokyo, it is said to have been a poverty-stricken village. The coming of the Emperor changed that poor village into a wealthy place; truly when Christ came to dwell in my heart, my spiritual poverty suddenly turned to blessed wealth.

Christian friends, no matter whether we be American or Japanese, we are all brothers, one in Christ Jesus; so let us together do our best in bringing His Kingdom here on earth as it is in heaven.—*Japanese Christian Students’ Association Bulletin.*

Observations of the Treasurer

J. S. WISE

Never in the twenty years during which I have served the Board of Home Missions, have I felt more in need of a renewed fellowship with the ministers and elders who attend the meetings of our district Synods than now. I need them more than they need me, and so, I decided to attend the meetings of the Eastern Synod at Harrisburg and also spend a day in attending the meetings of the Pittsburgh Synod at Jeannette. At these Synods there was much said and done to encourage me, but I could not help feeling that there are thousands of our people hiding behind "hard times", more from a desire to avoid their Christian responsibility and plain duty than from any real suffering due to such times.

On my return from Jeannette I found that very little money had been received at the office during my absence. For many years the month of May was the *banner month of the year* and many of the Board's obligations were made to expire at that time. Now what has happened? Since the change of the fiscal year our Spring receipts have fallen off to an alarming degree. This change, I might say, was not advocated by the officers of the Mission Boards. They knew too well the value of the old system of reaching the climax of missionary giving at Easter time. The normal receipts for Home Missions heretofore for the first twenty days of May amounted to approximately fifty thousand dollars. This year we have not yet received seven thousand. Have our people not made the usual liberal offerings on Easter? If so, where is the money?

Last night I retired weary and worn. Discouraged! Disheartened! Soon sleep overtook me and for the time, at least, I was at peace with the world. * * * What is it? There came over me a strange sense of security and I found myself in the presence of a most wonderful personality. How beautiful, how serene! I felt not the least suggestion of fear. At his command, "follow me," I was swiftly transported into a moving picture theatre. Every seat was occupied. The audience

was unaware of our presence. Suddenly I observed hundreds of small red crosses on the heads of over half of the people present. I turned to my guide in wonder. Oh, the sadness of his expression! And then he said, "these are members of the Christian Church." Suddenly around many of the crosses there appeared a flaming white border. "These are the ones who have paid more for this one performance than they gave in a whole year toward the missionary work of the Church to which they belong."

Instantly the scene changed. We were in the presence of a group of men who were the elders and deacons of one of our prosperous Churches. It was the regular monthly meeting of the consistory. They knew not of our presence. The congregation, however, many years ago had received substantial aid from the Board of Home Missions, but has forgotten all that long ago. The meeting opened with prayer by the pastor. The minutes of the last meeting were read and approved. This was followed by the Treasurer's Report which revealed a substantial balance on hand and all bills paid. There were other reports, some encouraging and some otherwise. The small decrease in membership during the month, which had been going on for some time, caused some discussion but no action other than a strong hint to the pastor to "get busy and go after them." At this point the pastor suggested that the Treasurer be instructed to forward the Easter offering of \$2,000.00 to the Classical Treasurer for the apportionment. It was a very modest suggestion. He knew the mind of his consistory. It was a consistory of *one* mind. That could not be disputed, for one man, the most prosperous-looking one among them, now rose to his feet, cleared his throat and delivered himself as follows: "Pastor and fellow-members of the consistory, times are hard. Many people are out of work. We must proceed cautiously and now that our finances are in good shape, all common sense and good business methods force us to take exception to our good pastor's suggestion. The

Church year ends on December 31st. If we send this money on now, we, ourselves, will be obliged to borrow money during the Summer months, while the most of our people are on their vacations. The old Church, which we love so dearly, must be kept going, and that is our foremost duty." The pastor protested that inasmuch as the money was raised for the apportionment, in all fairness it should be forwarded now; but the opinion of the elder prevailed and the Boards of the Church and several hundred missionaries must suffer in order that that particular congregation might save an interest bill of twenty-five dollars, more or less. All the while a strange and mysterious something was taking place. My eyes were opened and the contents of each man's purse were revealed to my astonished gaze. The total amount was surprising. The speaker's purse contained more than was to be found in all the other purses combined and represented a sum larger than the congregation paid its pastor for a whole month of hard work! But my guide beckoned me on.

In a moment we were in the midst of another consistory meeting. Here there was no evidence of wealth—just a plain group of ordinary but earnestly minded men. The routine work was about the same. The praying, however, was differ-

ent. There were a number of prayers, pleading earnestly for the guidance of the Holy Spirit. They felt their helplessness. It was a Mission congregation in a city district, with most of its members out of work and who were beginning to feel the pinch of poverty. Much of their time was spent in discussing ways and means for the relief of their people. I looked at my guide. Oh, what a change! His face was aglow with love and compassion. I felt my own unworthiness in his presence. I wanted to run away, but could not. Just for a moment and then a new calmness of soul possessed me. Now each face was turned to the pastor. He said: "Brethren, I somehow feel that our meeting tonight has brought us very close to the Saviour. I am sure our prayers will be answered with untold blessings to ourselves, as well as to all of those who suffer with us. It has been a great source of satisfaction to me to witness your splendid co-operation in the work of the Church through its Missionary enterprise. I know our Easter offering is only \$36.00, but the willingness and the joy you manifest in sending the check to the Treasurer of Classis reveal a bigness of heart and a firmness of faith that overwhelm me. God bless you."

I turned to my guide. He was slowly vanishing from my sight, but I heard him distinctly saying, "Inasmuch, Inasmuch."

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

Conference on Social Welfare

A county-wide Conference on Social Welfare was held at Juniata College, Huntingdon, Pa., recently, under the leadership of Dr. F. A. McKenzie, Professor of Sociology and Director of the Department of Extension at Juniata College, with the coöperation of the Kiwanis Club of Huntingdon. Four sessions were held devoted to the discussion of the following subjects: Education and Social Welfare, Community Problems, Organization for Welfare and The Church and Social Welfare. Representatives of the Department

of Welfare and the Department of Health of the State of Pennsylvania presented various phases of the subjects followed by discussions from the floor; and the Secretary of the Social Service Commission of the Reformed Church delivered the address at the closing session, which was held in the Presbyterian Church, on "The Church and Social Welfare." At this meeting President C. C. Ellis, of Juniata College, spoke and stressed the appropriateness of holding the closing session of the Welfare Conference in the Church—the "Mother of All Good."

This was the kind of Conference that our Synodical and Classical Committees, with the coöperation of the Social Service Commission, have been fostering. We have had the heartiest assistance of the

Department of Welfare and the Department of Health of the State of Pennsylvania in these Conferences, and doubtless the same is true of similar State agencies elsewhere.

The Miracle of Co-operation

(An address upon the above subject, delivered by Dr. F. A. McKenzie, at the opening session of the Huntingdon County, Pennsylvania, Conference on Social Welfare, referred to in the preceding article of this department of the OUTLOOK OF MISSIONS.)

It was something over two years ago that President Brumbaugh and I were talking about the Extension work of the College, and I expressed my hope that sometime we might carry the advantages of college instruction not simply to ambitious youth seeking professional and college credit, but also to the good people scattered all over Huntingdon county. His prompt agreement came back with the words, "But I want to bring the people to the campus". Tonight that desire of his stands fulfilled. This Conference is the growth of that idea, brought about by unknown forces. There was no money to bring distinguished and inspiring speakers, but they are here. There was no organization to seek and coerce, to urge and persuade. But the Conference is here. Speakers have not needed compensation; not one asks a cent of compensation. Speakers have not needed persuasion. It was as if they were waiting the great opportunity. Men of vision caught the gleam, and they came. Things and men and truth have fitted together as though under the control of providence. It is for the rest of us to catch their vision and to enter into the path which providence illumines.

We are constantly confronted with the fact that great needs are to be met, great achievements therefore to be made, but we do not have the resources, that is, we think that there are not sufficient resources available. Nevertheless ofttimes it is because we do not have the faith, do not have the vision, to know that a multitude of small offerings can achieve the impossible. Surely it is not irreverent to put this interpretation for the moment upon the familiar story in the New Testament.

"When Jesus . . . saw a great company come unto him he saith unto Philip, 'Whence shall we buy bread, that these may eat?' . . . And Philip answered, 'Two hundred pennyworth of bread is not sufficient for them that every one may take a little.' . . . Andrew saith unto him, 'There is a lad here which hath five barley loaves and two small fishes: but what are they among so many?'"

"And Jesus said, 'Make the men sit down'" . . . So the men sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, 'Gather up the fragments that remain, that nothing be lost.' Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten."

I do not suggest any doubt in the miraculous character of this event, but is it not conceivable, nay even probable, that when the multitude saw this poor lad give up his little possessions, many of them remembered the provisions that they had hidden about their persons, for their own support, and in shame put them into the baskets for the common good? The combining of the little makes the miraculously great. How powerful is a generous deed in a selfish world! How long shall it be before we shall realize and believe, that there are resources for every rightful need—and that when every one will put in his crust and his little fish, every one shall be fed. Once we are willing to know what the needs of Hunting-

don county are, once we are willing to put in our mite of money or time or effort, once we are willing to believe in the value of the people now in need, then as by a miracle we shall see the need met. Then the blind shall see, the poor be fed, the minds be satisfied with good things.

That even a whole nation may rise to great heights by combined search for truth is demonstrated in Dr. Joseph Hart's thrilling little book, "Light from the North." It is the story of the little nation of Denmark, that "has been developing through the last half century a rural and village civilization that is regarded by those who know it at first hand as the wonder of the age".

"Sixty years ago the Danish farmer was still a peasant. * * * Today the peasant type has all but disappeared from the land. In his place we find the most modern of farmers, with scientific technics at his command and practising an agriculture such as can be found nowhere in America except on the experimental farms of the agricultural colleges." Moreover, the Danish farmers have developed an intelligence that has made them one of the two most powerful political influences in the land. Now the force that converted this land of poverty-stricken peasants into a nation of intelligent, well-to-do independent citizens was found in what they call Folk Schools, created not to give information and skill, "but to awaken their personalities and to develop their sense of responsibility. The young adults crowd these schools, and pay their way, although no credits or diplomas are ever given. In common aspiration, they seek to know, and when they know, they go back to build a better home, a better community, and a better nation."

May I ask you to turn back in memory to the beautiful allegory of the Cave given us by Plato in his Republic. You will remember how he likens the unen-

lightened man to a prisoner in a cave, fastened with his back to the light and seeing only the shadows of realities as they are cast on the wall in front of him. But he describes the man of education or enlightenment as one who has been released from imprisonment and led out into the dazzling light of reality and truth. Dazed at first, he finally adjusts himself to the new and better situation. Naturally the distorted life and views of those still in the cave are exceedingly distressing to him. Naturally he will refuse to return to the cave—but will he refuse?

Plato says to the educated of his time: "We have brought you into the world to be rulers of the hive, kings of yourselves and of the other citizens, and have educated you far better and more perfectly than they have been educated. * * * Wherefore each of you when his time comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent because you have seen the beautiful, and just and good in their truth."

It is evident that Plato holds that whatever of education, of truth, of beauty, of privilege we conceive ourselves to have makes us debtor to those that have them not. It is no less true that if all we who deem ourselves in anywise more privileged than others will contribute as we may to those less privileged we shall build more stately mansions for our souls, as we help lay the foundations of better mansions for those in need. As Plato again says: "A man must take with him into the world below an adamantine faith in truth and right." With that faith there must come the miracles that flow from love of our fellowmen and from coöperation with him.

"I surely do wish every family in our Charge would subscribe for a Church paper or the OUTLOOK OF MISSIONS so they would know more about what the Church is doing. I am sure they would be interested more, as it is they take so many dailies and care very little about spiritual things, the all important things. I earnestly pray God to awake the professing Christians while it is called today. Yours for service."

MRS. EMMA HELSER, Thornville, O.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The Place of Music in Missions

MUCH emphasis is laid on Music in the Word of God. It is a divine art. It is the child of heaven. Its parent is the eternal harmony of God. Born amid the sweet strains of the angelic choir, it became the human medium of praise unto Him who sitteth upon the throne. If there ever was a time when the Church had need of the best vocalists and organists, it is now. It is the duty of the Church to lift up the standard of music and show what is true, sublime and inspiring. We need all the help we can get to stir up our hearts and to attune our voices to praise the Lord.

In rendering our praises to God instruments are very helpful. Keys and strings do not praise the Lord, but they aid the human voice in giving utterance to the heart's best impulses. Praise Him with pipes and strings, with lute and harp, with high sounding cymbals and joyful sound. Organs are therefore an indispensable constituent part of worship; a means that God has placed at our disposal to enjoy ourselves more richly in His praise and adoration; and through the world of music to come closer to Him with our souls.

I thank the Lord that so much emphasis has been laid on music in our Japan Mission. This same desire for music exists also in the hearts of our workers in China. The Miyagi College at Sendai is making a contribution to the spiritual life of the Japanese which is incalculable. It is a question whether the heart can be truly in full communion with the Lord in the absence of Music. "Making melody unto the Lord in your heart" has the sanction of the Scriptures, and that may be done without the aid of organ, cornet or violin. Nevertheless, we may well be thankful that a group of friends in our Church are providing the funds for a pipe

organ in the new North Japan College chapel in process of erection, and it is my fond dream that another group, or an *individual*, will make possible a similar valuable addition to Miyagi College.

In all ages men have given their testimony to the power of music. St. John Chrysostom said of it, "It hath a sweetness, and utility, and glorifieth God, purifieth our hearts, elevateth our contemplations, and helpeth to make us wise unto salvation." St. Augustine speaks of the "way music has of soothing whatever passions hurt the soul, repressing sensuality, and moving to holy contrition and godly sobriety." Luther said, "Music is one of the most glorious gifts of God. It removes from the heart the weight of sorrows and the fascination of evil thoughts." Music was a passion with our great reformer, Zwingli, and he could play with great skill on various instruments. One of Goethe's soul-communers says: "One pleasure cheers me in my solitude, the joy of song." Cowper wrote:

"There is in souls a sympathy with
sounds,
Some chord in unison with what we hear
It touches within us, and the heart replies."

Man is conscious of a power in music for which he lacks words to describe. It touches chords, reaches depths in the soul which lie beyond all other influences. It transfers human thoughts to heaven, and under its power the heart lays hold of immortality.

There is no agency on the earth that can lift the soul of man into communion with the unseen world and the eternal God, and give it a taste of the original harmony between God and man, like music. Perhaps the best known example

in the Bible, or out of it, of this mighty influence, is the case of Saul. God-forsaken and miserable as he was, the sweet strains of David's harp had a peculiar charm to his evil heart. Though the evil spirit did not forsake him, yet it was held in check by the power of music. Yes, there is a mystery and a meaning in music we can never explain; it lifts the soul into the realm of holiness, and in this wise it helps to restore its original harmony. Oh, how many souls have found peace and joy in the hymn:

"How sweet the name of Jesus sounds

In a believer's ears;

It soothes his sorrows, heals his wounds,

And drives away his fears."

It is said that Gottschalk, the great pianist of America, when on a visit to Spain, heard of a poor, sick girl who had one wish in her dying hour, and that was that she might "hear him make his piano talk." The generous nature of the famous musician rose to such a height that he had his favorite instrument carried at his own expense to her apartment, and there Gottschalk made "his piano talk" with his master melodies and harmonies. So deep was her enjoyment, and so sweet its influence, that while he was playing plaintively, she sank into the sleep which knows of no waking until the trumpet shall sound at the last day.

What a rich blessing of heaven it was, when the Almighty enabled the human

heart and mind to conceive of all sorts of musical instruments! These are the fair and glorious gifts of God. How would these natures of ours be satisfied in the absence of music? When my own heart is tired and weary I need but touch the keys of an organ or piano and sing hymns of praise, and joy and rest flood my soul. I believe the bitterest portion of the Jewish captivity in Babylon was the dead silence of their harps and voices. No songs of praise escaped from their lips, and their harps were hung on the drooping willows. With their tears they tried to express their love for the temple worship in the holy city. And when they would pronounce their own doom at the forgetfulness of Jerusalem they could think of no sorer punishment than: "Let my right hand forget her cunning," and "let my tongue cleave to the roof of my mouth." The harp and the voice were sacred to the Jews; hence they cannot play and sing the songs of Zion in a strange land.

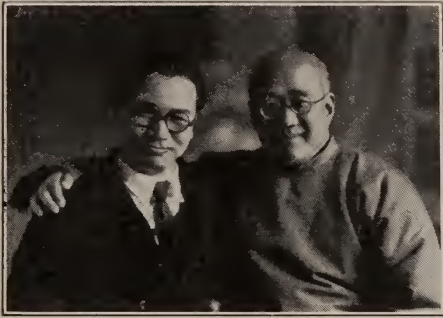
One of the great contributions that a few of our well-to-do, good-meaning and devoted members have made in recent years, are the fine pipe organs that adorn some of the college and seminary chapels and churches throughout the land. If such a bestowal will ever be made on Miyagi College at Sendai, Japan, it will help to increase the influence of the institution a thousandfold.



AT THE DEDICATION OF CHAPEL AT IKEBUKURO, JAPAN

Two Great Christian Present-Day Leaders

(Thanks are due Dr. A. R. Kepler, General Secretary of Church of Christ in China, for the picture and this article.)



This is a picture of our Dr. C. Y. Cheng, Moderator of our Church of Christ in China, and Dr. Toyohiko Kagawa, of Japan—the two foremost Christian leaders of the countries which they represent. The Christian spirit which is beaming from their faces is a benediction and is contagious. The picture is symbolic of friendship and goodwill, which is possible between China and Japan when these two countries become predominantly Christian. For the Christian Movement to produce two such men as these should give the Christian Church in the West much satisfaction and should encourage them to get behind the Christian enterprise in these two countries more hopefully and resolutely than ever before.

Dr. Kagawa has just been in China for a brief period—the second time within a year. His first visit was last summer, where he was the chief platform speaker at the General Workers' Conference in Hangchow. The second visit was for a period of six weeks for several conferences and meetings in Shanghai, Soochow, Tsinan and Weihsien, Shantung. In all of these meetings there were manifest to an unusual degree the power of the Holy Spirit. He has an unusual capacity to create friendship and lead people to a vivid and keen appreciation of God and a consciousness of His presence. He came to Shantung under difficult circumstances because of the policies of Japan in that province and because of her treatment of the Chinese in the city of Tsinan during the military occupa-

tion. Dr. Kagawa, at the beginning of his lectures, had to face barriers of unfriendliness and even hatred. He had broken down these barriers before he had spoken fifteen minutes and at the conclusion of his series of lectures, not only had he won the deep friendship and respect of the students and other Christians whom he addressed, but he had created in them a spirit of Christian friendliness toward his own nation. Let me quote the impressions he made upon one who listened to him in Shantung:

"Having attended all the seven addresses given by Dr. Kagawa during his visit to Cheeloo University, I am sure that most of us students were deeply impressed by the living message which he brought, a message that Jesus Christ Himself is in our inner selves. Dr. Kagawa showed himself filled with a victorious faith in God and the unceasing power of the Holy Spirit. We saw in him the love of God revealed by Christ in his heart, and he showed us what a man can be when he has Christ in him.

"Dr. Kagawa's personality and work made plain to us the value of a man and his limitless possibilities. He proved to us that people should have a 'Holy Ambition' towards higher things. Bible reading, prayer and the indwelling Christ are the sources of a life of power. The conscious love of Christ can solve all our problems. It is the greatest power for victory and for the salvation of the world.

"Dr. Kagawa impressed us by his wide knowledge as well as by his deep religious insight. We learned from him what a real religious man is and how he can see the inward unity and purpose of reality.

"Let us pray for him and his work and also that God will give us Holiness in our hearts and Love to accomplish His will on earth to the bringing in of His Kingdom."

Dr. Kagawa and Dr. Cheng will be in America for a brief season this coming summer. It will be a rich blessing to see and hear them.

Koshigaya Church

By HENRY K. MILLER, D.D.

(This station has been supported by the St. John's Sunday School at Bellefonte, Pa., for many years.)

NORTH of Tokyo, the capital city of Japan, lies the prefecture (or province) of Saitama, in which our Mission is fostering seven small congregations. Two of these—those in the towns of Iwatsuki and Koshigaya—have a history that runs back to the early days of our Mission's work in Japan. They both started in the Spring of 1884, nearly five years after our first missionaries (Rev. and Mrs. A. D. Gring) landed at Yokohama on June 1, 1879. For a number of years the Sunday School in Bellefonte, Pa., has contributed to the support of the work at Koshigaya.

The first members of the Koshigaya Church—Mr. and Mrs. Kaneshaburo Yoshida and one other man—lived in the village of Koshimaki, between two and three miles distant. The Yoshidas brought all their children into the church, and three of them became Christian

workers. Moreover, a brother of Mr. Yoshida's became an evangelist and a sister a "Bible woman." Sometimes during vacancies in the pastorate, Elder Yoshida looked after the interests of the little flock, conducting the services and doing the preaching. He is still living, but his faithful spouse some two or three years ago passed into the Heavenly Home. (At the time of the great earthquake of September 1, 1931, the Yoshida home was wrecked).

Of the other older members mention ought to be made of a blind masseur by the name of Otsuka, through whom a number of similarly afflicted people were brought into the church. Mr. Otsuka is no longer in the land of the living. In more recent times Mr. Rikisaburo Arai, a banker, has served his church well, contributing liberally and helping to solve the congregation's property problems.



FAMILY OF REV. TEIRO NAGAO, PASTOR OF THE CHURCH AT KOSHIGAYA, JAPAN
(The house which they occupied when this picture was taken was a rented one. They now live in a regular parsonage)



CHURCH BUILDING AT KOSHIGAYA,
JAPAN

As frequently happens in a missionary country, the Koshigaya Church has had to remove a number of times. A dozen years or so ago a lot was secured and a substantial church building erected. Though growth in membership was slow, the congregation progressively assumed a larger share of its current expenses and planned to become self-supporting by January 1, 1931. Unfortunately for the carrying out of this purpose, on Christmas eve, 1929, fire broke out in the new church and caused considerable damage, which, however, was fully covered by insurance. Though the building could have been repaired so as to be entirely usable, the church members decided that it would be advisable to remove to a neighborhood with less street-traffic. Accordingly in another part of the town and adjoining the parsonage a new lot was secured, and the old lot and the damaged church build-

ing were offered for sale. Mr. Rikisaburo Arai made himself conspicuously useful in the prolonged and complicated negotiations that had to be carried on. It might be added that the burgess of the town, though not a Christian, through Mr. Arai's influence showed favors to the Koshigaya Church.

The town of Koshigaya, being so near Tokyo, formerly suffered the loss of not a few enterprising people who removed to the capital to seek their fortunes. Although it had railroad communication, trains were rather few and the station was located in the adjoining borough of Osawa! Within recent years great changes have taken place in this matter. The cost of living in Tokyo has increased greatly, so that many people who gain their livelihood there must live outside. Thus, numerous suburbs have sprung up rapidly. Besides, the railroad service has been improved. Koshigaya was given its own station, the railroad was electrified and trains were increased in number so as to run at intervals of about forty-five minutes. Hence, instead of removing to Tokyo, Koshigaya people now may commute. This means that the church has a somewhat more settled population from which to gain its membership. The same favorable change of circumstances has come to a few others of our churches in Saitama prefecture.

In the course of its history the Koshigaya Church has had a number of pastors. The present incumbent is Rev. Teiro Nagao, under whose supervision a kindergarten is conducted, as one of the congregation's activities.

At one of the Church of England Missions in Cairo, on the edge of the worst slum, a quarter with the reputation of having the largest criminal population and the highest infant mortality in the city, the missionaries have a bulletin board on the street, at the Mission entrance, showing a large Bible picture, changed each week. They call it "the missionary who never gets tired." There is a little printed explanation of the picture, in Arabic. The picture has never been torn or stolen, and all day long little groups gather and gaze at it while one of their number reads the explanation.

A Royal Welcome to Royal Visitors

By J. P. MOORE, D.D.

(The visit of Prince and Princess Takamatsu, of Japan, to the United States has prompted this article from the fertile brain of our senior missionary who is well qualified to express reliable views about the Japanese people, among whom he lived for more than forty years.)

THE visit of Prince and Princess Takamatsu, the former the younger brother of the Emperor of Japan, is probably the first an Imperial Oriental prince ever made to this country.

The welcome he, with his wife, has received was truly royal.

The receptions tendered them in New York at the time of their landing, in Washington by the President and others, and also, in Philadelphia and Boston, showed that our people have only good will for Japan and her people.

A writer in one of our Philadelphia papers says: "What must be back in the minds of those distinguished Japanese visitors? Surely a *hurt* which they gallantly cover; the cause of which is the Exclusion Act passed by our Congress some five years ago."

In limiting immigration from foreign countries Congress fixed restrictions in the form of quotas for all western countries, but for Japan it was absolute exclusion. As I know from experience the feelings of the Japanese were deeply hurt by this exclusion act coming from the country upon whose people they looked as their best friends.

The argument against the Japanese, and in favor of the action our Congress took, was, that had it not been done, the people of the Island Empire would soon have overflowed our country, especially the Pacific Coast. But the argument does not hold good; for if they had not been excluded, they could only have been admitted by a certain quota which was only a very limited number.

Previous to this exclusion act, from Roosevelt's day, there existed what was called the "Gentleman's Agreement," according to which no Japanese workmen of any kind could be admitted to the United States. This agreement was kept to the letter, as I know from experience.

The Japanese were a hermit nation for 260 years, until, in 1853, Commodore Perry with a small fleet came to Japan and landed in Yokohama harbor. Without firing a gun, through his kind advice and by his persuasive power, he finally got them to open their doors to the outside world and make treaties of amity and commerce with our United States, England and other nations of the West.

That was really the Birthday of new Japan. From that time on up to the time of the Exclusion Act, they looked upon our people as their best friends because of our interest in them and our kindness and sympathy, both in times of peace and of war.

When the Exclusion Act was first announced there was great excitement all over Japan. While the action of our Congress was an affront, there was no uprising or violence of any kind, and Americans who lived in the country at the time, received no injury in person and not a dollar's worth of our property was destroyed.

The Japanese love us still. They say that a country and nation that has always stood for fair play and justice, a country that has produced a Washington, a Lincoln and a Roosevelt, will right the wrong, as they feel it; and that the peace and friendship and good will of former times will be fully restored.

What effect did the Exclusion Act of the Japanese have upon the missionary work carried on by the American missionary? That it was more or less harmful goes without saying. It was like a slap in the face or a stab in the breast from their best friend, and for this reason the hurt was all the greater. As to the harm done the missionary cause there was a difference of opinion among missionaries. Some said the hindrance to our work was very little, if any at all. I heard one prominent missionary say that the harm

done was very great; that it put a clog in the wheel of progress, that was felt for a long time. There are others who say that it did no harm to our work. But the Japanese are looking forward hopefully. They believe that the American nation will right the wrong.

It is worthy of mention that Prince Takamatsu did not exercise his privilege of carrying and using alcoholic drinks for himself and his entourage. A fine example of respect for the laws of the country he and his Princess were visiting. Thank you, Mr. Prince, for your high sense of courtesy and honor.

How a Barber Helps the Work in Japan

(Mr. LeGalley, a teacher in North Japan College, furnishes this story, which will be of special interest to his many friends in the Church.)

ABOUT a month ago I had an interesting peep into the rural life of Japan and the work that is being done by our evangelists in the villages where there are no Christian churches. Mr. Fesperman, who is the evangelist from our Mission in charge of this section of Japan, had asked me to go along to a community of about 800 where he was to help a native pastor from a neighboring city give a lantern-slide lecture based on Van Dyke's story, "The Other Wise Man." They had asked for special music and I was to sing a couple of hymns.

There is no church or pastor in this community but a barber and one or two others in the village are Christians and they had arranged that this service should be held. When we arrived we were taken to the home of the barber and given supper. They were very much amused when they saw me as they had expected a woman since they had been informed that "LeGalley San" would sing and "San" does not indicate any gender. Few Japanese men sing and so they jumped to the conclusion that it was a lady coming, and advertised me as such.

Following the meal we were taken to a sort of warehouse which was already jammed with people, a large proportion of whom were children. There were no seats of any sort and the room was not heated although it was the middle of February with snow on the ground. The

crowd was squatted on the floor as close together as they could be packed and the children were surprisingly quiet and orderly considering the conditions. There were between two hundred and three hundred there. While Mr. Fesperman handled the projector, the Japanese pastor told the story which includes an outline of the life of Christ. Tracts were distributed among the people in the audience. After the service we were taken back to the barber's home where we were given more food, bowls of a kind of Japanese noodles which were brought in steaming hot from a nearby restaurant.

The interesting part of the experience is what has developed since the meeting. Barber shops in Japan are open every day of the week from early morning until late at night but they are closed one day each month, on the seventeenth. Accordingly this barber has arranged to have a church service once a month at his home, always on the seventeenth whether it comes on Sunday or not. They are also preparing to have a Sunday School every other week, but that, too, will have to be on some other day than Sunday because the pastor working in that district already has a full Sunday program. Who can doubt the crying need of additional workers in such a field?

CHARLES M. LEGALLEY.

Sendai, Japan.

From Summer Conference delegates:

"It has meant more than I dreamed."

"One of the most wonderful experiences that ever came into my life."

A Sunday School of Many Tongues

HELEN G. GLESSNER

Should you, perchance, be stranded in Kirkuk some Sunday afternoon, and be passing the time roaming through the bazaars and by-lanes, you would, no doubt, come upon a clambering throng of children who almost block the street in front of a house whose door is guarded by a firm but good-natured servant. These are our Sunday School youngsters eagerly awaiting the signal which will allow them to swarm into the courtyard of our home. The Sunday School seems to be such a red-letter occasion in the children's lives that they want to invade our house at one-thirty, two hours before the time set for the service. It was for this reason that we had to place a guard at the door.

I received the conviction that we ought to open a Sunday School through my experience while wheeling our baby in her carriage. As soon as we would leave our door we were immediately surrounded by a group of curious, eager-eyed children. The foreign baby in the little carriage was to them a strange sight. I thought to myself that I might play the Pied Piper, and use the baby for a decoy. However, we didn't resort to such extreme measures. When we decided on a Sunday School we remembered that many children were in school on Sunday mornings—this being a Moslem country—so we quietly passed the word around that all children would be welcome in the chapel in our home on

Sunday afternoon at three-thirty. The results were at first rather disappointing. For the first two Sundays we had only six; the next, thirteen. Many hung about the door afraid to come in. Then something suddenly put fire into the whole thing, and before we knew it we were crowded to the door. This isn't, perhaps, as big as it seems, for it only takes fifty to fill our little chapel. But fifty children in a Sunday School in Kirkuk means a lot to us.

And how they love to sing! One of the teachers saws out the melodies on an old violin while the children sing with all their little hearts. We are eagerly awaiting the day when our little, collapsible, reed organ which we were able to buy through the generosity of some of our kind friends, will arrive from America.

When lesson time comes we have children scattered all over the house. The Syriac class sits in the sun on the flat roof over the kitchen; the Turkish class sits opposite, over the living room, while the Armenian class remains in the chapel. Although the official language of Iraq is Arabic they seem to use every language in Kirkuk but Arabic. There is Turkish, Kurdish, Armenian, Syriac, Hebrew, and Persian. Of course Arabic is used and understood, but in very few homes is it the household language. So our Sunday School problem is also a language problem. For each group there must be a



TWO CLASSES OF THE SUNDAY SCHOOL AT KIRKUK, IRAQ (MESOPOTAMIA)

The group at the left is hearing the story of Jesus in the Turkish language and the one at the right is the Armenian group.

teacher who knows that language. We often wish that we had the gift of tongues so that we could get nearer to the children but we are glad we can give them the Jesus-story in their own language, that we can teach them Christian hymns and prayers, that we can bring a light into their little lives which we hope will guide

them as they grow older. Six months ago we came here, not knowing what this strange town had in store for us, but when I go about my household duties, and hear a small child pass the house happily singing a song learned in Sunday School, then I am sure that there is a place for us in Kirkuk.

Kirkuk, Iraq.

American Mission to Lepers

A most interesting feature of the work of the American Mission to Lepers lies in the development of modern medical treatment which enables lepers to take their place in society from which they

were once outcasts and objects of loathing. The Mission provides financial support for Leper Hospitals conducted by the missionaries of the various Foreign Mission Boards.

The hope of a cure has lured many into the open to consult physicians, and made possible the estimate of 3,000,000 lepers in the world today, according to the annual report for 1929 made by Dr. William Jay Shieffelin, president of the American Mission to Lepers. The advance in diagnosis has enabled physicians to recognize many cases of leprosy which a few years ago would have been diagnosed under a different name.

Segregation has long been recognized as the most effective means of controlling leprosy. It was in practice during Bible times, and the method slowly reduces the number of people afflicted. In the Philippines a long step has been taken toward freeing the islands of the scourge. At Molokai, Territory of Hawaii, there were recently 600 lepers, where 10 years ago there were 1,300. Europe is practically free from leprosy because the policy of segregation was vigorously carried out in the Middle Ages.

Thousands of former lepers are released as symptom-free from sanitariums supported by the Mission, and may return to their families and friends to resume their normal place in the outside world.



MR. AND MRS. C. L. LI

Central China College Wishes to Introduce

Mr. Li is one of the representatives of the Reformed Church on the faculty at Hua Chung (Central China) College. He is 34 years old, B.A. Yenching University, 1917; M.A., Hartford, 1930.

Mr. Li spent three years in Graduate study in the United States, and before that had been a teacher in the Nankai schools in Tientsin for four years, and in Chinese and American government service for five years.

Student Volunteer Convention, Buffalo, New York

A RARE EVENT FOR THE YOUTH OF OUR COLLEGES AND SEMINARIES

BUFFALO, New York, has been chosen as the place for the forthcoming Quadrennial Convention of the Student Volunteer Movement, December 30, 1931 to January 3, 1932. The invitation to come to Buffalo, says Mr. Jesse R. Wilson, General Secretary of the Movement, was recently extended by the Council of Churches of Buffalo and Erie County. This Convention will bring together for five days between 3,500 and 4,500 students from 750 to 800 colleges, universities, and professional schools throughout Canada and the United States.

The program of the Convention is being built up around the theme **THE LIVING CHRIST IN THE WORLD OF TODAY**. The aim will be to present to students a comprehensive view of the world, the enterprise of Christian Missions at work in the world, and what students must do to help the Church in its missionary task at home and abroad. Speakers will include outstanding Missionaries and Mission Board secretaries. Leading Japanese, Chinese, and other Christian Nationals will also appear on the Convention platform. Dr. Paul Harrison of Arabia, Dr. John Mackay of South America and Mr. D. D. T. Jabavu of South Africa are among those who have already agreed to participate.

The Convention will be the eleventh in a series of great missionary conferences for students which are held under the auspices of the Student Volunteer Movement once every four years; that is, for every college generation. The first one was in Cleveland, in 1891. The eighth, ninth, and tenth in the series were held in Des Moines, Indianapolis, and Detroit, respectively, with an average attendance of 5,486 delegates.

The Student Volunteer Movement was founded in 1886, and incorporated under the laws of the State of New York in 1888. It may be characterized, Mr. Wilson says, by two words: Student and Missionary. In spirit and administration, it is definitely student; in purpose and program, it is distinctively missionary. Its activities center in colleges and universities throughout the United States and Canada where it interprets Christian Missions and enlists students for missionary service abroad. It is interdenominational and relates well-qualified candidates to the various missionary sending agencies.

During the Movement's history, over twelve thousand five hundred Student Volunteers have gone out as missionaries to foreign lands and thousands of others have entered into Christian service at home. Mr. Wilson thinks that the by-products of the Movement in terms of its service to the church life of North America have been as significant as its foreign missionary contribution.

Mr. Gerald Winfield, a graduate student in the School of Hygiene of Johns Hopkins University, is Chairman of the General Council which is the legislative and controlling body of the Movement. Dr. Robert E. Speer, Senior Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., is Honorary Chairman of this body. Other officers of the Movement are Mr. Milton T. Stauffer, Chairman of the Administrative Committee; Mr. W. D. Murray, Chairman of the Board of Trustees, and Mr. James M. Speers, Treasurer. Preparation for the Convention is in the hands of a special committee under the chairmanship of Mr. E. Fay Campbell, Secretary of Dwight Hall, Yale University. Mr. Jesse R. Wilson, General Secretary of the Movement, is Executive Secretary of this Committee.

Knowledge, Vision, Power and Skill are discovered and developed at Summer Missionary Conferences.

A Week of Comradeship in Council, Play and Work—the Vacation that Lasts.

Our Book Shelf

The Sarcophagus of an Ancient Civilization. By Dr. George L. Robinson. Publishers, The Macmillan Company, New York. Price, \$7.50.

To the making of this rare book, the author devoted thirty years. That fact should assure the contents to be accurate. The study centers very largely about the ancient city of Petra, to which thirteen chapters are given, and to Edom, the land of Esau, eight chapters. This is not an ordinary volume, for it rehearses the captivating story of an ancient civilization, with almost one hundred beautiful illustrations. The fine pictures portray the architecture of temples, monuments and ancient altars. Woven into this volume are stories of discovery, bits of artistic description, data for science, and valuable helps to the readers of the Old Testament. Four of the chapters are special contributions by missionaries, and these throw much light on present day Islam. Besides eight appendices and an index of subject matter, there is a valuable selection of Scripture References. The price of the book is not exorbitant, as any one will agree who examines the contents with its richly illustrated pages. It is a mine of rare treasures.

* * *

Adventures in Philosophy and Religion. By Dr. James Bissett Pratt. Publishers, The Macmillan Company, New York. Price, \$2.00.

As a student of Philosophy, Dr. Pratt enjoys a national reputation. He has made a number of helpful contributions "in defense of dualistic realism and of mind-body dualism." The present volume is written in the form of dialogues, and throughout it there runs a vein of rare wit. This is the primary intention of the author, and yet he wishes to be understood that his aim is essentially serious. There are five chapters, but the first chapter on "Socrates' Adventures in Wardsland," consumes one hundred and forty-one of the two hundred and forty-seven pages. Socrates has been in *Limbo* for several centuries, where he held conversations with philosophers coming at their death to *Limbo*. But then the philosophers suddenly took to religion and went straight to Heaven. After many years, Socrates returns to earth and holds interviews with Prof. Pragmatist, Dr. Behaviorist, Mr. Try-Everything-Once, and others, all characters of writers well-known in modern literature, and after Prof. Pratt gets through with them they have nothing left to stand on. The concluding chapter, "Gotama and His Mis-intrepers," takes up the problem of immortality and carries the question of the human soul beyond the limits of the Occident and Christendom. The aim is to show the essential unity of Christianity and Buddhism in their common defense of the spiritual interpretation of man and

his experience. Students who are carried away with new theories and popular notions cannot afford to miss reading this book.

* * *

The Fight for Peace. By Devere Allen. Publishers, The Macmillan Company, New York. Price, \$5.00.

Let not the title be misleading! The author is not a fighter, but a pacifist, and the title of the book is a true index to its contents. Here we have possibly the fullest and most authentic history of the Peace Movement. Here, too, is given a survey of its present status. It is really a monumental work, and a loud challenge to our nation that calls for action. From the year 1815 the writer traces the various efforts that were made for peace, and it should not surprise us that an English Quaker by the name of William Allen was instrumental in calling a meeting at his home in 1816, which declared that "War is inconsistent with the spirit of Christianity and the true interest of mankind." There are 26 chapters in the volume, with appendices and references, making the vast store of information readily available. The author is the able editor of *The World Tomorrow*, which is one of the strongest advocates for the peace of the world. Those who seek first hand arguments for "peace on earth and goodwill among men," will find in these pages abundant material.

* * *

The Reform Movement in Judaism. By Rabbi David Philipson. Publishers, The Macmillan Company, New York. Price, \$4.50.

Such are the changes going on in the conservative Jewish World that this writer was urged to issue a new and revised edition of a publication which had a large sale in the year 1907. The reform movement is a substitute for the Judaism that was the product of the ages of exclusion, repression and the ghetto. It proclaims that the revelation of God is progressive and that Judaism has in itself the power of adaptation to each successive age. This progressive spirit has been unfolding itself in the minds and hearts of many Jews. The liberal forces are combining all over the world in a movement that the author feels has "undreamed-of-possibilities." A number of changes have been made in the revised edition, the most noticeable is the printing of the mass of footnotes at the end of the volume instead of at the bottom of the pages. Several chapters are devoted to the latest developments of the liberal movement in Judaism, especially in the United States, England, Germany and France. Rabbi Philipson is a noted scholar, the author of several notable books, and we predict for this new volume an increasing large circle of readers.

Our Young People

Alliene Saeger De Chant

"Diff'rent"

Me and my Marthy sent her Abe to Camp Mensch Mill for two weeks last summer, and he come back—Well, our Abe come back diff'rent.

He's pretty, my Marthy's Abe is, though I hadn't ought o' say it, I 'xpect, seein's how I'm only his Grand-dad—But he is a pretty lad, what with his Ma's eyes and his Dad's curly red hair, though his arms and legs is kind o' gone to seed of late and he never knows what to do with them hands'n feet of his.

It did rig me considerable, though, to spare him in the peak o' harvest, but the preacher—he's on the committee what runs the camp—he give us no peace till we promised. But we was right smart tickled to hear his name read out as such a delegate; and me and Marthy kind o' felt that his Dad out there in the cemetery and my Mary was a-listening, too.

What with work here early and late—we miss Abe's Dad so, and we ain't got no hired man—and high school eight miles down the hard road, the boy never hanged around for them school games and lit'rary, though the coach he come all the way out to the farm here, once, to beg him to join track or something. And my



CLASS IN RECREATIONAL LEADERSHIP
AT CAMP MENSCH MILL

George Shults, Leader

Marthy's proud as a cackling hen of the life-saving badge Abe got at camp, but Land o' Goshen the boy's had the crick here ever since he was knee high to a katydid! Anyway, he talks more about a city camper with a fancy name who got a beginner's button same time—how skeered she was of the dam—how he helped her'n all—him what was so mortal shy of girls he'd go off by himself to eat his noon snack and get shet o' them.

My Marthy's Abe's got such a certificate, too—two of 'em—one marked 85



FACULTY GROUP INCLUDING NEGRO GUEST, WILLIAMS, AN OLYMPIC CHAMPION

and the other, 90. Seems like they give 'em credit courses or something—the preacher helped Abe choose which. Sometimes girls was on the committee what worked out things in class, sometimes boys, most always both; and once, Abe said, he and that city girl and two other campers was on such a worship program and they got him to sing off in the woods somewheres, at Vespers, (His “Asleep in the Deep” is me and Marthy’s fav’rite piece) and the girl with the fancy name said it sounded so pretty ’n’ spiritual-like, it made the tears come. Weak eyes them city girls has, I thought, but I didn’t tell Abe so.

One day a Negro taller’n Abe came to camp and gave some talks. The King of England pinned a track medal on him, once, and he was in a prison camp in Germany. And at camp, there, he slept in the same room with two of the leaders. And Abe says there’s nothing to that old stuff that a Negro’s black comes off on the sheets.

It seems like a missionary’s son was there too, and taught some “peace” classes, and when the boys asked him outright if he’d go to war, his “No” was so quick’n sacred-like, Abe said, it kind o’ skeered the girls. And the city camper told Abe on the way to a steak-roast or something, that war had always made her think of snappy uniforms, and flags, and bands, but she’d never dreamed soldiers’ faces could be gouged out like the pictures the “peace” man showed ’em. And Abe told me, not Marthy, that them terrible pictures well nigh made him sick.

But what me and Marthy likes best about the whole business is that Abe’s more serious-like. We lets him stay after school now, to talk to the teachers some, and Marthy she feeds him food that’s special on account he’s made the track. And above his desk is a snapshot of that Negro runner. Abe has a snap of that city camper, too, not bad looking, neither.

And over at Emmanuel’s—Well, Abe don’t mind leading a meeting, now. He even talks about having a young Chinese from over at Teachers’ College come to the church. And when he was filling the silo, Sat’rday, he asks me if he could sleep the Chinese here. And I told him I figured it might be risky business, but sort o’ exciting, and give the neighbors’ tongues something new to wag about.

And one Sunday night after me and Marthy’d kind o’ praised him for a prayer he’d made unexpected, at Young People’s, Abe told us, sober-like, about a Morning Watch or something, and how, of evenings, there, just before Taps, they had a Family Hour, and everybody spilled out to his councillor and the rest (They was seven cots in Abe’s end of the old farmhouse—me an Marthy saw them the day we fetched Abe) what was on his heart. And they talked, Abe said, about . . . Oh, about going to college, and God; and about the right kind of girl, and didn’t they even tell Abe, helpful like, how to hold his fork!

Yes, our Abe, he’s diff’rent. And me and Marthy and the preacher, and . . . and the folks out on the hillside, we all’s tormendous thankful.

Children’s Corner

If we knew that more than 200,000 children of our Porto Rico were pale and thin and weak, some slowly starving, we’d want to make them well, wouldn’t we? There is a way to do just that, a “World Friendship Among Children” way, called “An Interlude Project for 1931 to 200,000 Children of Porto Rico.” And so we’ll take that way, won’t we? And join with thousands of other boys and girls in

Mission Bands, in day and church schools, in sending to the Porto Rican children, Treasure Chests. And in those chests (they cost but \$1.15) we’ll put more than 30 different gifts: toys, paints, tooth-brushes, several packages of raisins, home-made aeroplanes, sewing kits, mirror, pencils. Nor will that be all, for the most important gift will be a card. And on that card we’ll write how many lunches (one lunch costs a nickel) we are sending, at least 40, won’t we? Then all we’ll

need to add is a stamped and addressed envelope for a "Thank You" letter from the Porto Ricans. In that way we'll know at once whether our gifts arrived or not.

The Committee on World Friendship Among Children, 289 Fourth Avenue, New York City, will gladly send us as many Treasure Chests as we can give,

and that committee has a pamphlet chockful of ideas for gifts!

And your "Miss Alliene" tried to get pictures to print with this story, but the Committee said the pictures that came from Porto Rico were too sad to use. That makes us want to send our Treasure Chests and Hot Lunch gifts all the sooner, doesn't it?

Board of Foreign Missions

Comparative Statement for the Month of April

Synods	1930			1931			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$9,601.05	\$555.52	\$10,156.57	\$13,484.79	\$2,028.02	\$15,512.81	\$5,356.24	.....
Ohio	4,536.99	874.28	5,411.27	5,748.78	2,322.71	8,071.49	2,660.22	.....
Northwest	963.67	92.51	1,056.18	481.13	64.95	546.08	.....	\$510.10
Pittsburgh	1,391.20	408.99	1,800.19	2,428.00	38.97	2,466.97	666.78	.....
Potomac	3,124.91	77.48	3,202.39	3,545.25	1,397.83	4,943.08	1,740.69	.....
German of East...	459.09	42.00	501.09	1,356.68	70.00	1,426.68	925.59	.....
Mid-West	1,361.72	75.50	1,437.22	1,506.25	236.00	1,742.25	305.03	.....
W. M. S. G. S. ....	.....	7,085.21	7,085.21	.....	5,231.48	5,231.48	.....	1,853.73
Miscellaneous .....	.....	5.00	5.00	.....	15.00	15.00	.....	10.00
Annuity Bonds .....	.....	.....	.....	.....	500.00	500.00	.....	500.00
Bequests .....	.....	.....	.....	.....	927.00	927.00	.....	927.00
Totals	\$21,438.63	\$9,216.49	\$30,655.12	\$28,550.88	\$12,831.96	\$41,382.84	\$13,091.55	\$2,363.83
					Net Increase.....	\$10,727.72		

Important Notice

Missions Home, Winona Lake, Indiana, will be open July 1st to September 1st, 1931, for the entertainment of (adult) Missionaries home on furlough, who need the rest and inspiration for two weeks at beautiful Winona Lake. Home Missionaries are also welcome.

No meals are served, but they can be gotten near the Missions Home at reasonable prices.

Rooms with towels and bedding FREE.

Those who have availed themselves of a rest, both from Home and Foreign Fields, have been most enthusiastic over the opportunity to be a guest at Missions Home.

For further particulars, write

MRS. CHARLES VICKERS, *Chairman*,
238 South Oak Park Avenue,
Oak Park, Illinois.

Or

MRS. A. G. BEEBE, *Secretary and Treasurer*,
401 Forest Avenue,
Oak Park, Illinois.

Monthly Quiz

1. Why does Mrs. Faust remind us of Next November?
2. Explain the reasons for the present health conditions among the Winnebagoes.
3. In what village did the only Christian open a Sunday-school?
4. Who is Mr. Schlitz?
5. Where did the people see the sun only four times during February?
6. Tell something of the work Helen Stacy is doing.
7. What group of people were on a lower level in every respect after two centuries of contact with the white race?
8. Name the books suggested for mission study groups next fall.
9. Are there any Life Members or Members in Memoriam reported this month from your Classis?
10. Which book of the Bible is to be included in the new Reading Course list?

The Woman's Missionary Society

GRETA P. HINKLE, EDITOR

Ouchimura



OUCHIMURA SUNDAY SCHOOL, JAPAN
Miss Tomio Kikuchi a little to right of center

THE young woman in the center of the picture is Miss Tomio Kikuchi, one of our Japanese women evangelists, now working for the Mission at Ouchimura, a little town in Miyagi Prefecture, not very far from Sendai.

Miss Kikuchi has had a hard struggle in life's problems. After graduating from Miyagi College, both high school and college departments, Miss Kikuchi was employed as business clerk in the college department of her Alma Mater; but after a month's service she was taken ill with a serious kidney infection, which finally necessitated a major operation and nine

months of suffering and exhaustion in various hospitals. Miyagi College did not fill Miss Kikuchi's position until six months had passed, but could not well wait longer, since the doctors gave no hope of any immediate cure.

A year passed by, and, at last, found our friend out of the hospital, recuperating at her brother's house in Ouchimura. Full recovery was very slow, partly because the brother and his family were exceedingly opposed to Christianity and were continually annoying Tomio about her "new religion." But Tomio, though the only Christian in her entire relation-

ship, and in the whole town of Ouchimura, kept faithful to her Master and tried her best to show a forgiving spirit to those who were persecuting her. Often she would write me that conditions were such that she could not remain longer in her brother's home; but gradually she began to gain the confidence and respect of the village people, and, to some extent, even of her own family. As her physical strength began more fully to return, she grew anxious to tell the story of Jesus to a few of the village children who were willing to listen. This led Tomio to desire to do regular evangelistic work in the town, and this desire was communicated to the Woman's Evangelistic Board, of which I was then a member. Miss Kikuchi was unanimously elected by the Committee, first on trial at half salary, and then a few months later, at the full salary of 45 *yen* for workers under two years of experience. This salary does not include the rental of two small rooms where she may live and also conduct her Sunday-school.

Miss Kikuchi's work has proven very satisfactory. She can play the organ quite well and soon started out to solicit 35 *yen* from the non-Christians of the town, towards the purchase of a baby-organ, priced at 100 *yen*. The Mission granted 35 *yen* for this object, and other Missionary friends supplied the balance. It was with joy and keen interest that Rev.

Frank Fesperman (whose evangelistic field includes Ouchimura) and I could be of service in selecting an organ for the above sum at one of the Sendai music stores, and sending it on to Ouchimura, where Miss Kikuchi is finding it a delightful addition to her work. There is no church building at this place, but twice a month Rev. Mr. Sato, our pastor in a neighboring town, goes to Ouchimura to preach in the room where the Sunday-school is carried on. The people in this town are very slow in the acceptance of Christianity, but the influence our friend is creating by her presence among them and by the Sunday-school and preaching services is "telling," not only on the children but also on the parents. Just a short time ago I received a letter from Miss Kikuchi, in which she thanks me for Christmas cards I had sent for her Sunday-school last December. She adds: "Our Christmas exercises were very successful, but sometimes I have hardships of my work. I think, though, that the hardships must give me elevation and faith."

Let us ponder with hope, and pray with earnestness that the words of life and love Miss Kikuchi is giving to the people of Ouchimura may help not only to overcome the "hardships" of her work, but may also prove a blessing to the Kingdom, and finally bring many to the feet of the Master.

MRS. ALLEN K. FAUST.

Knowing the Indian

THEODORE P. BOLLIGER

A—Through a Winnebago's Eyes

THE purpose of the work of the Reformed Church among the Wisconsin Winnebagoes is to help them to adjust themselves to the social, economic and religious life of the white civilization which surrounds them; to guide them so that they may be able to acquire at least a minimum standard of education, income, health and moral insight; to win them to loyalty and devotion to Jesus Christ, so that through the quickening power of the divine Spirit they may constantly push on to higher attainments.

This task demands on the part of the workers an understanding of the Winne-

bago viewpoint and a knowledge of the historic background of the tribe; furthermore, it demands also a respect for his traditional attainments and aptitudes and a sympathetic patience with his inherited religious beliefs. Our mission has been peculiarly fortunate in the fact that Rev. Jacob Stucki settled among the tribe at Black River Falls, as a young man; gave to the Winnebagoes the best he had of heart and brain for forty-seven years, and now lies buried among them at the old mission station. His children were all born there, they grew up with no playmates but the Winnebago boys and girls,

they spoke the Indian language from childhood up, and thus absorbed and learned the Winnebago viewpoints as no other whites ever have. These factors were of untold advantage to the Rev. Jacob Stucki during his years of service among them, and have given to his son, now Rev. Benjamin Stucki, the remarkable influence with them which he has acquired.

We white folks speak glibly about "Our Indian Problem," and have discussed, in many a conference, what the church and the government should do about it, but the Indian himself has been discussing "Our White Man's Problem" no less seriously and has been wondering for a long while what he should do in the face of the overwhelming and ruthless power which has been rolling over him. It is impossible to form a just estimate of the efforts which are being made to win the Indian to accept Christianity and our white civilization by ignoring or conveniently forgetting the grievous wrongs which they have endured. During four centuries they were uprooted from their native habitations and driven hither and thither by the white man's lust for free lands. Most of them were despoiled of their cherished possessions and reduced to beggary. They suffered humiliations and injustices. They stood helplessly by while state and general governments violated every treaty that had ever been made with an Indian tribe. The memories and prejudices of four centuries of foul deeds cannot be wiped out by two or three generations of only partially fair deeds, no matter how selflessly the Christian Church has ministered to them during this period. These are the barriers which the Christian religion and our American civilization must face in their efforts to win the Indian.

A glance at the history of the Winnebago tribe and their present deplorable economic condition will illustrate what some of these handicaps are. Somewhat over a century ago, the Winnebagoes owned and controlled the southern half of the present State of Wisconsin and portions of Northern Illinois. They lived in numerous villages, under a firm tribal organization. Various handicrafts had

been developed, a promising native culture had been attained, and considerable agricultural skill had been reached. They were living in peace, plenty and comfort. Then the white man came—or, to be more accurate, the American pioneer with his lust for land—and overran the State and drove out the Indian. To be sure, it was all done under the form of thirteen treaties, accompanied with many promises, but the treaties were all violated and the promises were broken by the white man. Six times they were forced to forsake their homes and the reservations solemnly promised and assigned them. Through four different States their wanderings extended, until finally, after a half-century, a permanent reservation was found for them in Northeastern Nebraska, in 1865. Only about half of the tribe remained on the reservation; the rest, driven by longing for their native land in Wisconsin, gradually wandered back. Through privations, starvation and disease the number of the tribe had been reduced from about 10,000 to one-fourth that number. After suffering many cruel wrongs, the State of Wisconsin finally gave each male Winnebago a homestead of forty acres. Unfortunately, the good and desirable land had long before been secured by the white folks; hence, the land actually allotted to most of the Indians is about the poorest and sandiest in the State. A white man with all his agricultural skill could not possibly prosper upon it, and for the Winnebagoes, without help and direction, the situation was impossible. Furthermore, the government, during a period of twenty years, refused to pay the promised annuities to the Wisconsin Winnebagoes, because they refused to stay on the reservation in Nebraska. Their own lands in Wisconsin were gone, the price promised them for these lands was held in trust for them by the government, and the annuities—or interest on their own money—were refused them. They were poverty stricken, undernourished and hopeless. At this juncture, when success seemed most unpromising, the Reformed Church opened its mission at Black River Falls, in 1878.

Probably the greatest hindrance to educational and Christian work among the

Wisconsin Winnebagoes has been their deplorable economic situation. Although church and government schools have made considerable progress, the problem is far from solved. At the Neillville School, in addition to the usual courses required in the eight grades, the boys are given manual and agricultural training. Practical instruction is offered in plant life, field and garden crops, care of farm animals, tools and machinery, so as to make them more capable farmers. The girls, by instruction and practice, are taught all the household arts, as well as hygiene, care of infants, care of minor troubles and injuries, and whatever else is needed to make them successful housewives. Most of these boys and girls will have to earn their daily bread by the labor of their hands, and the school is training them to do this more efficiently than their fathers could.

But it is a melancholy reflection to know that when the Reformed Church began its missionary work among the Winnebagoes they were on a lower level, economically, culturally, morally, and religiously, than they were two centuries ago, when the first contacts with the white

race were made. One of the early French writers expresses his admiration for the Winnebago women because they were "exceedingly diligent and neat in their homes." One of the earliest investigators for the government declared, in 1822, that the Winnebagoes "are industrious, frugal and temperate. They cultivate corn, potatoes, pumpkins, squashes and beans and are remarkably provident." About ten years later the wife of one of the first Indian agents, who lived among them for several years and knew them intimately, stated her convictions in these words, "They have a strong appreciation of the great fundamental virtues of a natural religion, the worship of the Great Spirit, brotherly love, parental affections, honesty, temperance, chastity. That their practice evinces, more and more, a departure from them under the debasing influence of the proximity of the whites is a melancholy truth."

Small wonder that today the bedraggled, often diseased, hungry and freezing members of the tribe are unable to become enthusiastic over the white man's religion, culture or morality. Put yourself in his place! Try and see through a Winnebago's eyes!

B—Health Conditions Among the Winnebagoes

The Winnebago Indians, while living in Wisconsin, their native country, had, in the course of several centuries, so adjusted themselves to their natural surroundings that they had developed into a strong, sturdy and healthy folk, of about 10,000 souls, with abundant supplies for all their modest needs. But during the half-century while they were being driven from one reservation to another, and from one State to another, this number was reduced, through disease, starvation and exposure, to about one-fourth the former number. The portion of the tribe which wandered back from all these various deportations and finally found a home again in Wisconsin, has struggled against such adverse economic conditions that, even to this day, their vitality has been impaired. Tuberculosis affects from 18 to 20 per cent of those living in Wisconsin, while trachoma gets about 10 per cent. Skin diseases of every imaginable variety are

almost universal, and infant mortality is very high. This situation is induced by the low average income of these Indians, which results in lack of proper food, improper housing and insanitary conditions. Several years ago 40 per cent of the Winnebagoes in Wisconsin were still living in tepees or tents the year through. At 30 degrees below zero, a common temperature in the regions where they live, the results may be imagined.

The very first lesson impressed upon the children coming to the Neillville School is the duty to keep themselves clean: clean heads, clean teeth, clean hands, clean bodies and a clean mind. Cuts, scratches, sores, itches, aches must be reported immediately. If you are under weight, try hard to make it up.

The State authorities have been very helpful. Doctors and dentists and nurses have visited the school and rendered splendid services. Hundreds of teeth

have been pulled or fixed up, eyes have been examined and treated, tubercular cases have been taken to the sanitarium. The physical well-being of those in the school has been greatly improved. Many a bit of hygienic and health lore has been carried back home and proved helpful there, but progress has been discouragingly slow.

The health of the pupils at the Neillsville School, during the winter, has been wonderful. There has been less sickness

than in any previous year, owing, doubtlessly, to the mildest winter which Wisconsin has experienced in a half-century. The children could spend much of their time in the open, and only occasionally had to be confined indoors. Recently a case of tuberculosis was discovered, a little girl of eight years. She was taken to a sanitorium, where she will receive the best of care, and all the school hopes and prays that she may soon be able to come back again.

Christian Citizenship Truth

The press recently announced that Henry Ford has given orders to dismiss immediately any employee of the Ford Motor Company whose breath smells from drinking any alcoholic beverage.

This is a drastic ruling on the part of America's greatest financial and industrial genius. It is not only the logical result of Mr. Ford's personal opinion, but his way of backing the Constitution of the United States.

Prayer Calendar

The material for the July page of the Prayer Calendar was received, first of all, through the kindness of Mrs. Carrie Chapman Catt, and then later with the very gracious assistance of Mrs. Bessie C. Bauman, Clayton, Illinois. Mrs. Bauman is Recording Secretary-Treasurer of the World Peace Memorial Association, Inc. Consult the reverse side of this calendar page for additional information.

Mr. Schlitz, the sculptor, who is also author of the prayer on this page, was generous enough with his time to write two prayers and send them so that we might choose. Both are beautiful in spirit and we are glad to be privileged to present the second one here:

"Guide, O Great Spirit, the strong and the weak. Make them to see that we live

not to live, but to love; that we may live forever here, from life to life; and that we do not spend a single day of eternal life alone.

"We glory in your wisdom, in which you behold in each fellow-man a brother—a brother many-fold.

"We pray this day that vengeance decay, and that Love shall take its place, for Love corrects the greatest strife upon this planet's face.

"And our warrior-brothers, misinformed, give strength to them to love, that they may scorn the murderous sword, as you, our God, above. In Peace, our warrior-brothers be united all—forsake not one—and Love shall be the key.—Amen."

(Continued from Page 283)

St. Paul's Classis—St. Paul's Church, organized March 27, 1931, with 27 members. Mrs. Leota S. Ernst, 882 Ernst Place, Meadville, Pa., President. This Mary and Martha Missionary Society is the second in the congregation.

East Ohio Classis—Community Reformed Church, Richville, Ohio, organized March 22, 1931, Mrs. William Stern, Massillon, R. R. 4., Ohio, President. No membership reported.

Glimpses from Near and Far

A LETTER received recently from Mrs. George R. Snyder, Shenchow, China, adds the interesting news to her article in the May issue of THE OUTLOOK OF MISSIONS that there are now 35 students enrolled in the girls' school at Cheng-teh, and 85 in Eastview.

* * *

Miss Margaret C. Hessert, daughter of Dr. and Mrs. Louis C. Hessert, of Plymouth, Wisconsin, sailed from San Francisco, May 8, for two years in the Philippine Islands as a government teacher. Miss Hessert took two years of her college work at Mission House and completed her undergraduate studies at the University of Wisconsin, at Madison. For the past two years she has been teaching English in a high school. During her student days in Madison, Margaret was closely associated with activities in Memorial Reformed Church.

* * *

In March, our friends in Aomori, Japan, were enjoying (?) weather such as is described in this letter from George S. Noss: "The snow is at last beginning to melt, although, judging from the look of things, we are to have more snow today. In another ten days the packed snow in the streets will be cut into huge blocks and piled up to clear a path for the carts and wagons that tell us the warm season has arrived. The snow reached six feet in depth this winter, and our lowest temperature was 14 degrees below zero, Fahrenheit. I was pleased with the clean character of the streets during January and February, but the melting snow now discloses all sorts of filthy rubbish, including even dead animals. There is much sickness just now as a result of our living (we Aomorians) in the midst of a sea of steaming muck. There are places on this property, though, where the snow is piled up into heaps twelve feet high, and there I am afraid it won't melt entirely until well into May, as the spring here is apt to be cold, due to the proximity of the sea, with its winter-chilled waters.

"Things remain exciting for us. Two days ago we had a very bad earthquake, which, fortunately, did not cause any loss of life. Things tumbled off shelves, the servants ran for their lives for the open air, and there was considerable agitation. The cause is unknown, but it is thought to be submarine volcanic activity. I wish it would quiet down for a while.

"Dr. J. G. Rupp told me that the Aomori climate was something like that of Allentown, but my experience thus far leads me to believe that it is rather more severe than the climate I was accustomed to in Maine, where I went to college. We have seen the sun just four times in February, and then never for more than an hour or two. Until this last week we did not have a single wholly clear day this year. But it is bracing—this weather! I enjoyed it, for I was dressed for it and out every day!"

* * *



MISS MARGARET C. HESSERT



WORLD
DAY OF
PRAYER,
SHENCHOW,
CHINA

The picture which was taken on the occasion of the World Day of Prayer observance in Shenchow, China, has arrived, and here it is:

In the doorway, reading from left to right, are Mrs. Snyder, Mrs. Suhr (Evangelical), Miss Weil and Mrs. Hilgeman.

* * *

Mrs. Allen K. Faust, Catawba College, Salisbury, N. C., writes: "It gives me much pleasure to report the following gifts: A package of 8 aprons, 24 handkerchiefs, 17 bibs, 1 cap, from the Guild girls of Grace Alsace Church, Reading, Pa., Mrs. Armond Nemoth, president; a package of 12 aprons and 1 bib from the Guild of First Church, Salisbury, N. C., Miss Edith Hulshouser, president.

These articles were forwarded to Miss Kotoji Harada, at Miyagi College, Sendai, Japan, where they will be put on sale at the time of the Miyagi College Bazaar, in May or early June. For several years a bazaar has been held annually in the interests of the Miyagi College Auditorium, to be erected in 1931. This will be called Alumnæ Hall, because the Alumnæ of Miyagi have pledged \$10,000 towards its erection. This fund, through the earnest, faithful endeavors of the Alumnæ, is now about to be completed. The Woman's Missionary Society of General Synod has promised to assist the Alumnæ in the erection of the Hall.

* * *

The Tenth Christian Fellowship Congress was held in St. Marks Church, East-

ton, Pa., Dr. Allan S. Meck, pastor, Sunday afternoon, March 1, and was well attended. Rev. Floyd Shafer of Tatamy led in prayer. The address on "Fellowships that Widen Horizons" was ably delivered by Dr. C. A. Hauser.

Excellent music was given by the massed choirs of ten churches under the leadership of Mr. James Beam.

The address by Miss Minnie Schultz was most interesting on "The Fruits of Christian Fellowship." Dr. Meck offered the closing prayer.

* * *

From Yochow, China, Miss A. Katharine Zierdt writes: "Mrs. Hilgeman and I are meeting the need for medical work here as best we can. We have an average attendance of thirty at the daily clinic. Our 'stock in trade' is like a modern medicine cabinet in United States homes, which is entirely lacking here. No doubt the number of children with skin diseases attracted your attention when traveling in the Orient. (*This message written to Mrs. Anewalt*) We seem to have acquired a reputation for such cases, especially babies, and each day brings us several who are washed, freshly anointed, then covered with clean bandages or a clean undergarment. We have succeeded in getting the parents to bring the clean garment each day and put it on the child after the treatment. We now have twin girls, aged two months, getting the treatment in their home."

Life Members and Members in Memoriam

Life Members

EASTERN SYNOD

West Susquehanna Classis—Mrs. Julia E. (Rinderknecht) Zechman, Main St., Beaver Springs, Pa.; Mrs. Margaret L. Wetzel, Beaver Springs, Pa.; Mrs. Clara L. Bubb, Montandon, Pa.

Philadelphia Classis—Mrs. Emma H. Wanner, Collegeville, Pa.

East Pennsylvania Classis—Mrs. Clara Weidman Ott, Portland, Pa.

Reading Classis—Mrs. Ellen Diamond Riegel, 1900 Perkiomen Ave., Reading, Pa.

POTOMAC SYNOD

Virginia Classis—Mrs. Margaret C. Bowers, Woodstock, Va.

OHIO SYNOD

East Ohio Classis—Mrs. Sarah A. Morgan, 988 Lincoln Way, N. W., Massillon, O.

Northeast Ohio Classis—Mrs. Frank Mellinger, Wooster, R. D. No. 8, Ohio; Anna Jenny, 335 N. Main St., Orrville, Ohio.

GERMAN SYNOD OF THE EAST

West New York Classis—Mrs. Simon Beisheim, 752 Meigs St., Rochester, N. Y.; Jennie E. Schroeder, 153 Highland Parkway, Rochester, N. Y.

Members in Memoriam

EASTERN SYNOD

West Susquehanna Classis—Mrs. Annie Anderson, N. Third Street, Lewisburg, Pa.

East Susquehanna Classis—Mrs. Mary Kuntz, Hegins, Pa.

Philadelphia Classis—Miss A. Mary Kimes, Main St., Spring City, Pa.

Tohickon Classis—Miss Jennie Stover, Telford, Pa.

POTOMAC SYNOD

Mercersburg Classis—Mrs. Emma J. Atherton, Chambersburg, Pa.; Mrs. Mary B. Garns, R. R. No. 1, Mercersburg, Pa.; Mrs. Edward Stine, Shady Grove, Pa.

Maryland Classis—Miss Anna Othetta Rice, Frederick, Md.

OHIO SYNOD

Southwest Ohio Classis—Mrs. E. J. (Margaret) Drayer, 336 Oak St., Dayton, O.; Mrs. Laura Landis, Dayton, O.

East Ohio Classis—Mr. Daniel Kuhn, R. F. D., No. 2, New Philadelphia, O.

GERMAN SYNOD OF THE EAST

West New York Classis—Professor Edward G. Wentz, Rochester, N. Y.

NORTHWEST SYNOD

Sheboygan Classis—Mr. Calvin Zenk, 1309 Columbus St., Manitowoc, Wis.

Milwaukee Classis—Mr. Peter Terlingen, Campbellsport, Wis.

Next November

WHEN any member of the Woman's Missionary Society of General Synod looks upon these words—NEXT NOVEMBER—I believe her mind will naturally turn to two events of that month, Thanksgiving Day and Thank Offering day. This latter, being a special activity of the women members of this organization, is one that should carry with it the inspiration of a thankful heart—a heart grateful for little pleasantnesses and kindnesses “along the way.” I'm sure each one of us can find something every day to be specially thankful for; so why not

begin NOW to fill up those little boxes that will mean so much by NEXT NOVEMBER?

It would be useless to try to enumerate the causes of gratitude that come to all of us, for they are innumerable, but how often we let them pass by without a single notice! Are not all these blessings and thousands more large enough to make us want to fill our Thank Offering Box? If every one who *can* would put into this tiny receptacle the amount that each special blessing means to her, what a wonderful harvest we should reap NEXT

NOVEMBER! But we do not say that every one, even if truly thankful at heart, is able to express her gratitude in a financial way as she would like to do; but to those who *can really give liberally*, this appeal comes not to wait till NEXT NOVEMBER, and then, hurriedly on the night of the Thank Offering service, put into the tiny box a quarter, a half-dollar, a dollar, thinking that this will signify the thankfulness of fifty-two weeks. Let us begin NOW. If the boxes have not yet reached you, an envelope will, temporarily, serve the purpose just as well.

If it were at all possible to estimate gratitude in actual dollars and cents, one might easily consider various daily contributions for the Thank Offering box. Ten cents a day or ten cents a week would total at the end of fifty-two weeks a very substantial sum, but all such reckoning is mere foolishness, since *real* gratitude can never be measured in such a way; the heart alone must speak its own appreciation of blessings received.

Therefore, would it not seem best to give, as liberally as we are able, at the *very time* something is added to our happiness? *Least of all* should we determine *in advance* what these Thank Offering boxes shall contain by NEXT NOVEMBER, but willingly and gratefully give as we feel we can, whether the result be large or small.

God knows the *heart*, and if we who could give "bountifully," give "sparingly," we "shall reap also sparingly."

MRS. ALLEN K. FAUST.

Greetings from the General Synodical Secretary of Organization and Membership to the presidents and members of the following societies:

Reading Classis—St. John's Church, organized April 7, 1931, with 16 members. Mrs. W. Howard Swartz, 538 Penn Ave., West Reading, Pa., President.

Zion's Classis—Wolf's Union Young Women's Missionary Society, organized October, 1930, with 8 charter members. Miss Catharine Emig, R. D. 1, York, Pa., President.

(Continued on Page 279)

Literature Chat

CARRIE M. KERSCHNER

Wouldn't the August program be beautiful rendered out of doors? The Indians were a nature-loving folk and in "God's first temples" one would feel nearer to them than when surrounded by four walls. Try this plan!

Educational Year

The programs for women, girls and children are planned to begin in the month of September, 1931, and end in August, 1932. The programs for Women's Missionary Societies are entitled "Programs of Understanding"; the content of the leaflets—in fact, of the entire packet—is on our own missionary work. Many requests for material for programs read, "Send us something on our own work." Here it is! No unrelated matter, but everything, from the worship service to the end of the Suggested Program, hinged around the theme for the month. The books suggested for use by the women are "God and the Census," 60c paper, \$1.00 cloth; or "The Challenge of Change," 60c paper, \$1.00 cloth (Home) during the autumn months. Both books are off the press. A supply is in hand and we await your orders. Packets for Women's Missionary Society will be 75c, ready in August.

The programs for Girls' Missionary Guilds are based primarily on "God and the Census" (Home), 60c paper, \$1.00 cloth, and "Treasures in the Earth," paper 75c, cloth \$1.00 (Foreign), but the packet will also contain leaflets on our own missionary work. Packet for Girls' Missionary Guilds will be 50c, ready in August.

The Mission Band books are "Wheat Magic" (Foreign) and "Out in the Country" (Home) for Junior groups. Each book is priced at \$1.00 cloth, 75c paper. For Primary groups there will be "The Friendly Farmers," ready in September, price \$1.00 cloth, 75c paper. The Mission Band Packet will be most helpful and is priced as usual at 50c, ready in August.

(Continued on Page 288)

*Treasurer's Report of the
Woman's Missionary Society of the General Synod of the Reformed Church in the United States*

May 1, 1930 to May 1, 1931

Woman's Missionary Society

Girls' Missionary Guilds

Synods	Budget 1930-1931	Budget Paid	Home Missions	Foreign Missions	Members- Ships	Thank- Offering	Budget 1930-1931	Budget Paid	Home Missions	Foreign Missions	Totals
Eastern	\$14,824.05	\$15,050.69	\$8,568.51	\$3,035.75	\$900.00	\$13,241.87	\$2,065.20	\$313.60	\$29.50	\$1,367.19	
Ohio	10,015.90	10,042.04	1,881.52	1,652.53	725.00	11,627.54	1,868.40	79.80	32.50	1,813.52	
Pittsburgh	4,608.35	4,608.35	1,363.75	121.25	.....	3,846.39	710.40	.....	10.00	318.57	
Potomac	8,491.50	8,404.60	1,124.50	655.25	1,075.00	7,245.69	1,449.60	10.00	15.00	1,019.98	
Mid-West	3,126.50	3,132.75	566.94	114.33	100.00	3,989.14	745.20	70.16	53.75	1,135.67	
Northwest	1,187.70	1,207.60	830.34	98.19	100.00	1,960.37	268.80	107.00	2.50	335.12	
German of East	1,037.85	1,037.85	160.50	870.00	125.00	1,502.75	122.40	75.00	.....	80.26	
Total	\$43,291.85	\$43,483.88	\$14,496.06	\$6,547.30	\$3,025.00	\$43,413.75	\$7,230.00	\$655.56	\$143.25	\$6,070.31	

Mission Bands

Synods	Home Missions	Foreign Missions	Thank- Offering	Institutes	Totals
Eastern	\$244.07	\$97.00	\$547.72	\$110.00	\$46,329.91
Ohio	1.80	1.50	559.01	76.00	30,788.48
Pittsburgh	16.00	13.91	195.73	35.00	11,405.64
Potomac	2.71	.....	287.60	78.30	21,661.51
Mid-West	.....	15.00	280.11	.....	10,415.78
Northwest	.75	.75	93.88	7.00	5,133.10
German of East	.....	.....	68.27	35.00	4,157.28
Total	\$265.33	\$128.16	\$2,032.32	\$341.30	\$129,891.70

DISBURSEMENTS

<i>Foreign Missions—W. M. S. Budget</i>	
Teachers, Miyagi College, Sendai, Japan,	\$10 018.63
Evangelists, Japan	1,880.22
Kindergarten Teacher, Japan	1,468.82
Teacher, Mesopotamia	1,468.82
Teachers, China	1,968.24
Nurses, China	1,968.24
Medical Supplies, China	501.05
Special Gifts	\$19,274.02
Thank Offering, 1929-30	6,547.30
Thank-Offering, 1930-31	12,200.00

MISCELLANEOUS RECEIPTS

Sales—Books	\$7 118.77
Literature	3,507.92
Prayer Calendars	2,115.69
Pins	132.93
Pennants	15.25
Costume Rental	92.17
Interest	7.39
Subscription—Missionary Review	7,394.65
Refund by Mrs. Eusina Reddin	50.00
Refund by Miss Eleanor Christ	50.00
Refund by Miss Mary Dickert	50.00
Refund by Mrs. Krammes	20.00
	1.00

Grand Total			
DISBURSEMENTS			
Foreign Missions	.....	\$46,558.16	
Home Missions	.....	50,113.00	
Student Aid	.....	300.00	
Promotional Work, including Books, Printing	.....	25,351.91	\$122,323.07
Balance May 1, 1931	.....		\$162,918.06
INVESTMENTS			
Loans to Board of Home Missions	.....	\$69,900.00	
Loans to Board of Foreign Missions	.....	65,000.00	
Certificates of Deposit	.....	10,000.00	
Savings Account	.....	5,450.00	
Cash in Bank	.....	12,368.06	\$162,918.06
BALANCES			
Promotional Work	.....	\$10,753.59	
General Scholarship Fund	.....	6,507.17	
Elvira Yockey Scholarship Fund	.....	6,835.52	
Eunice Smith Scholarship Fund	.....	5,384.46	
Potomac Synod Church Building Fund	.....	334.18	
Hood College Building Fund	.....	83.15	
Memberships	.....	45,182.00	
Auditorium, Miyagi College, Japan	.....	30,274.42	
General Thank-Offering Hospital	.....	46,720.22	
Gertrude Hoy Dormitory	.....	300.00	
Kindergarten Building, Yochow, China	.....	5,014.99	
Pleasant Valley Mission, Dayton, O.	.....	5,000.00	
G. M. G. Thank-Offering, Morioka Kindergarten	.....	2,820.31	
Advanced for Girls' Dormitory, Neillsville	.....		\$165,210.01
			2,291.95
			\$162,918.06

Mrs. R. W. HERBSTER, *Treasurer*,
Prospect, Ohio.

Mrs. R. H. STRATTON,
Mrs. T. H. FINEFROCK,
Mrs. C. F. SWANEY.

Now this fifth day of May, 1931, audited and found correct.

Girls' Schools, Mesopotamia	.....	509.67	
Special Gifts	.....	\$3,033.75	
Thank-Offering	.....	143.25	
		2,000.00	\$5,177.00
Mission Band Estimated Offerings			
Kindergarten, Japan	.....	\$1,004.25	
Special Gifts	.....	128.16	
Thank-Offering	.....	1,016.16	\$2,148.57
Total Gifts for Foreign Missions	.....		\$46,558.16
Home Missions—W. M. S. Budget			
American Deaconesses	.....	\$2,408.75	
Hungarian Deaconesses	.....	2,408.75	
Teachers, Japanese Mission, Los Angeles	.....	2,408.75	
Teacher, Japanese Church, San Francisco	.....	1,499.07	
Teachers, Indian School, Neillsville	.....	2,408.76	
Bethel Community Center	.....	5,789.42	\$16,923.50
Special Gifts	.....	12,658.16	
Church Building Funds	.....	1,500.00	
Thank-Offering, 1929-30	.....	\$706.28	
Thank-Offering, 1930-31	.....	11,100.00	\$42,887.94
M. G. Budget			
American Deaconess	.....	\$1,213.49	
Teachers, Indian School, Neillsville	.....	1,274.19	
Bethel Community Center	.....	546.07	
Special Gifts	.....	\$3,033.75	
Thank-Offering	.....	655.56	
		1,250.00	4,939.31
Mission Band—Estimated Offerings			
Indian School, Neillsville	.....	\$350.44	
Kindergarten Teacher, Los Angeles	.....	653.82	
Special Gifts	.....	\$1,004.26	
Thank-Offering	.....	265.33	
		1,016.16	\$2,285.75
Total Gifts for Home Missions	.....		\$50,113.00
Grand Total for Home and Foreign Missions	.....		\$96,671.16

W. M. S. BUDGET

Receipts During Year.....	\$43,483.88
Disbursements	
Foreign Missions	\$19,274.02
Home Missions	16,923.50
Transferred to Promotional Fund	7,286.36
	<u>\$43,483.88</u>

G. M. G. BUDGET

Receipts During Year	\$7,280.97
Disbursements	
Foreign Missions	\$3,033.75
Home Missions	3,033.75
Transferred to Promotional Fund	1,213.47
	<u>\$7,280.97</u>

MISSION BAND ESTIMATED OFFERINGS

Receipts During Year.....	\$2,008.51
Disbursements	
Foreign Missions	\$1,004.25
Home Missions	1,004.26
	<u>\$2,008.51</u>

W. M. S. THANK-OFFERING

Balance Carried May 1, 1930...	\$1,917.55
Receipts During Year.....	43,413.75
	<u>\$45,331.30</u>

Disbursements

Gift Church Building Fund, Cedar Rapids	\$500.00
Maintenance, Indian School, Neillsville	206.28
Miss Catherine Pifer, Japan....	1,211.27
Joint Co-operative Work	200.00
Christian Literature	200.00
American Deaconesses	2,400.00
Hungarian Deaconesses	4,800.00
Ginling College, China.....	1,200.00
Girls' School, Mesopotamia....	2,000.00
Kindergarten Work, Japan....	2,200.00
Kindergarten Teacher, Miss Pifer's Work	300.00
Evangelists, China	4,800.00
Indian School, Neillsville, Wis. Gift Church Bldg. Fund, Mad- ison, Wis.	2,700.00
Evangelists, Japan	1,000.00
Transferred to Miyagi College Auditorium	9,506.88
Transferred to Pleasant Valley Mission	5,000.00
Transferred to Girls' Dormitory, Neillsville, Wis.	5,606.87
	<u>\$45,331.30</u>

G. M. G. THANK-OFFERING

Receipts During Year.....	\$6,070.31
Disbursements	

Migrant Work	\$250.00
Indian School, Neillsville, Wis.	1,000.00
Morioka Kindergarten, Japan...	2,000.00
	<u>\$3,250.00</u>

Balance for Kindergarten Building, Morioka, Japan	\$2,820.31
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MISSION BAND THANK-OFFERING

Receipts During Year.....	\$2,032.32
Disbursements	

Kindergarten Department, Indian School	\$1,016.16
Missionary Work, China.....	300.00
Kindergarten Work, Japan.....	716.16
	<u>\$2,032.32</u>

W. M. S. FOREIGN MISSIONS

Ginling College	\$750.00
Miss Traub's Work	70.00
Miss Pifer's Work	70.00
Suffering Chinese	50.00
China Famine Relief	140.25

Evangelistic Work	23.00
Educating Chinese Girls.....	125.00
Miyagi College	25.00
Christmas Toy Fund.....	67.45
Minerva Weil	35.00
George Chenot	40.00
Leper Work	36.11
Morioka Kindergarten, Japan....	1,240.93
Japanese Girl Student.....	80.00
Dr. and Mrs. Staudt's Work in Baghdad	516.00
Miss Zierdt's Work.....	25.00
Kindergarten	27.00
Pipe Organ, Miyagi College.....	20.00
Federation of Women's Boards of Foreign Missions	105.34
Mrs. Fesperman, Japan.....	31.75
Mrs. Whitener, China.....	31.75
Rev. Ward Hartman, China.....	25.00
Armenian Teacher	25.00
Support of Eiko Tarneo, Japan...	30.00
Mrs. D. B. Schneder's Work, Japan	130.00
Support of Rev. Yaukey, China...	250.00
Million Testament Campaign.....	10.00
Mary Magdalene Harnish Burkett Memorials	2,000.00
Foreign Mission Day Offering....	37.22
Rev. Gilbert Schroer, Japan.....	10.00
Foreign Missions	135.50
Hospital Bed in China	35.00
Support Bible Women.....	60.00
Support of Miss Wu, China.....	150.00
Rev. I. G. Nace, Japan.....	10.00
Shenchow, China	25.00
Warner Lentz Memorial.....	50.00
Support of Emi Sawaki.....	50.00
Mrs. Waid Peace Memorial.....	5.00
	<u>\$6,547.30</u>

All Disbursed

G. M. G. FOREIGN MISSIONS

China Famine Relief.....	\$17.50
Orphan, Miss Effie House.....	10.00
Foreign Missions	43.75
Miss Zierdt	2.50
Miss Weil	10.00
Support of Rev. Yaukey, China...	10.00
Office Furniture, Rev. Ankeney, Japan	5.00
Work in Mesopotamia.....	8.75
Day of Prayer Offering.....	5.00
Morioka Kindergarten, Japan.....	20.00
Rev. Glessner, Hymnals.....	10.00
Christmas Toy Fund.....	.75
	<u>\$143.25</u>

All Disbursed

MISSION BAND, FOREIGN MISSIONS

Kindergarten	\$39.00
Boys' School, Baghdad.....	15.00
Foreign Missions	14.16
Near East Relief.....	60.00
	<u>\$128.16</u>

All Disbursed

W. M. S. HOME MISSIONS

Indian School, Neillsville, Wis....	\$735.69
Missionary Home, Lancaster, Pa.	7,874.69
Ohio's Love Gift	1,437.50
Polish Church, Allentown, Pa....	126.25
Council of Churches, Pittsburgh..	24.00
Church Building Funds, Pleasant Valley, Ohio	1,000.00
Day of Prayer Offerings.....	85.63
School of Religious Education, Dayton, O.	10.00
Mrs. Jacob Stucki, Neillsville....	52.50
Building Fund, First Church, Los Angeles	200.00
Catawba College	216.00
Ottile Orphans' Home	10.50
Founders' Hall, Tiffin, O.....	10.00
Pleasant Valley Mission, Dayton, O.	185.00
Home Missions	64.43
Rev. Ben Stucki, Neillsville, Wis.	76.50
Red Cross Drought Relief.....	35.00
Home for Aged, Upper Sandusky, O.	75.00

Memorial Church, Madison, Wis.	100.00
Bowling Green Academy, Ky.	87.00
Basil Church, Kansas	25.60
Berger Home	3.00
Hungarian Mission	10.00
Chautauqua, N. Y.	6.00
Camp Mensch Mills	50.00
Kindergarten Work	32.60
Phoebe Deaconess Home	105.00
Mrs. Waid Peace Memorial	25.00
Bethel Community Center	113.50
Ministerial Relief	30.00
Nazareth Orphanage	54.00
Hoffman Orphanage	195.00
East Akron Community House	180.00
Mission House College	35.00
Ebenezer Church, Sheboygan, Wis.	125.00
Benevolence, New Philadelphia, O.	25.00
Ft. Wayne Orphans' Home	35.00
Dewey Church, Rochester, N. Y.	.50
Bethany Orphans' Home	17.00
Dixie Sharpe	12.00
Leper Mission	25.12
Interdenominational Dues	9.30
Porto Rico Relief	15.00
Pastor's Salary, Appleton, Wis.	20.00
Harbor Missionary	15.00
Elizabeth Foucht Church Bldg. Fund	38.85
D. H. Leader, Church Building Fund	50.00

All Disbursed	\$13,658.16
Transferred to Girls' Dormitory, Neillsville	\$145.00
Potomac Synod Church Bldg. Fund	609.75
Hood College Building Fund	83.15
	837.90

Total Special Gifts for Home Missions.. \$14,496.06

G. M. G. HOME MISSIONS

Indian School, Neillsville, Wis.	\$114.66
Missionary Home, Lancaster, Pa.	273.60
Home Missions	53.00
Ohio's Love Gift	42.30
Bowling Green Academy, Ky.	12.50
Pleasant Valley Mission, Dayton, O.	35.00
Grace Church, Ft. Wayne, Ind.	5.00
Ft. Wayne Orphans' Home	5.00
Bethel Community Center	5.00
Rev. Ben Stucki, Neillsville	15.00
American Mission to Lepers	25.00
Day of Prayer Offerings	4.50
Salem Church, Ft. Wayne, Ind.	10.00
Mission House College	55.00

All Disbursed	\$655.56
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MISSION BAND, HOME MISSIONS

Kindergarten	\$22.00
Indian School, Neillsville, Wis.	18.71
Missionary Home, Lancaster, Pa.	205.07
Bowling Green Academy, Ky.	2.00
Home Missions	2.25
Ohio's Love Gift	.30
Bethany Orphans' Home	5.00
Church Bldg. Fund, Funkstown	10.00

All Disbursed	\$265.33
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INTEREST

Received During Year	\$7,394.65
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Transferred

Promotional Fund	\$6,389.27
General Scholarship Fund	403.00
Elvira Yockey Scholarship Fund	329.37
Eunice Smith Scholarship Fund	259.46
Potomac Synod Church Building Fund	13.05
	7,394.65

GENERAL SCHOLARSHIP FUND

Amount Carried May 1, 1930	\$6,283.67
Interest Earned	403.50
Refund by Rosina Black Reddin	50.00
Refund by Eleanor Christ	50.00
Refund by Mary R. Dickert	20.00
	6,807.17

Disbursement

Student Aid for Elizabeth Kish	\$300.00
Balance Carried May 1, 1931	6,507.17

ELVIRA YOCKEY SCHOLARSHIP FUND

Amount Carried May 1, 1930	\$6,506.15
Interest Earned	329.37
Amount Carried May 1, 1931	6,835.52

EUNICE SMITH SCHOLARSHIP FUND

Amount Carried May 1, 1930	\$5,125.00
Interest Earned	259.46
Amount Carried May 1, 1931	5,384.46

POTOMAC SYNOD CHURCH BUILDING FUND

Amount Carried May 1, 1930	\$211.38
Interest Earned	13.05
Transferred from W. M. S. Home Missions	609.75
	834.18

Disbursement

Church Building Fund	\$500.00
Balance Carried May 1, 1931	334.18

HOOD COLLEGE BUILDING FUND

Transferred from W. M. S. Home Missions	\$83.15
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GENERAL THANK-OFFERING HOSPITAL

Amount Carried May 1, 1931	\$46,720.22
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GERTRUDE HOY DORMITORY

Amount Carried May 1, 1931	\$300.00
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KINDERGARTEN BUILDING, YOCHOW, CHINA

Amount Carried May 1, 1931	\$5,014.99
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AUDITORIUM, MIYAGI COLLEGE, SENDAI, JAPAN

Amount in Fund May 1, 1930	\$20,767.54
Transferred from W. M. S. 1930-31 Thank-Offering	9,506.88
Amount in Fund, May 1, 1931	\$30,274.42

GIRLS' DORMITORY, INDIAN SCHOOL, NEILLSVILLE, WIS.

Balance Due May 1, 1930	\$8,043.82
Transferred from W. M. S. Home Missions	\$145.00
Transferred from W. M. S. Thank-Offering	5,606.87
	5,751.87

Balance Due May 1, 1931	\$2,291.95
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LIFE AND IN MEMORIAM MEMBERSHIPS

Amount Carried May 1, 1930	\$42,157.00
Fees Received During Year	3,025.00
Amount in Fund May 1, 1931	\$45,182.00

PLEASANT VALLEY MISSION, DAYTON, OHIO

Transferred from W. M. S. Thank-Offering, 1930-31	\$5,000.00
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PROMOTIONAL FUND

Balance Carried May 1, 1930.....	\$7,851.87	Institute Expenses	510.34
Interest	\$6,389.27	Cabinet Meeting at Dayton, O....	1,397.26
W. M. S. Budget.....	7,286.36	Printing	3,758.94
G. M. S. Budget.....	1,213.47	Calendars	1,083.50
Books	7,118.77	Books, Literature, Pins, Costumes, Etc.	5,860.12
Literature	3,507.92	Officers' and Secretaries' Expenses	622.47
Calendars	2,115.69	Premium for Treasurer's Surety Bond	30.00
Pins	134.93	Subscriptions for Missionary Re- view of World.....	30.40
Pennants	15.25	Educational Commission	149.10
Costume Rental	92.17	Representatives—	
Refund	1.00	Home and Foreign Boards.....	352.87
Missionary Review of World.....	37.50	Interdenominational Boards ...	843.38
Institutes	341.30	Wilson Conference	126.95
	28,253.63	Winona	39.64
	\$36,105.50	Chautauqua	170.27
		Annual Dues—	
		Federation of Women's Boards of Foreign Missions.....	150.00
		Foreign Missions Conference... Council of Women for Home Missions	50.00 200.00
		Conference on Cause and Cure of War	25.00
		Eva Waid Peace Memorial Fund.	100.00
			\$25,351.91
		Balance Carried May 1, 1931.....	\$10,753.59

Disbursements

Miss Kerschner, Executive Secre- tary, Salary	\$2,004.00
Rent	509.88
Department Expenses	100.05
Office Expenses	855.67
Miss Bauer, Philadelphia Office, Salary	1,200.00
Miss Hinkle, Literature Secretary, Salary	1,680.00
Miss Heinmiller, G. M. S. and M. B. Secretary, Salary.....	1,560.00
Miss Schilling, Cleveland Office, Salary	1,320.00
Rent	186.00
Office Expenses	436.07

(Continued from Page 283)

Books of stories: "Open Windows," by Mary Entwistle, whose name alone sells a book; cloth 75c, paper 50c. This is in stock. "The World on a Farm" is a book of delightful experiences in world friendship, price \$1.00.

The Book a Month

New Reading Course leaflets will be ready some time in July and will receive wide circulation as soon as they come from the printer. In the meantime, those who desire may begin reading the Gospel of St. John as one of the two-unit books of the Bible.

Anyone who expects to study "God and the Census" should be familiar with the

story of Michael Pupin. The first part of the book "From Immigrant to Inventor" is especially apropos. Isn't it fine to have this interesting book in the \$1.00 edition?

Bargain! Bargain!

"A Child Garden in India" has been reduced to 25c. If your child does not have a copy, send for this book today.

Order all of these materials from the Depository in your district—Headquarters, Carrie M. Kerschner, 416 Schaff Building, 1505 Race Street, Philadelphia, Pa., and the Woman's Missionary Society, 2969 West 25th Street, Cleveland, Ohio.

Girls' Missionary GuildRUTH HEINMILLER, *Secretary***After Graduation—What?**

By HELEN NOTT

(To be used at the August Guild Meeting)

At this time of the year many of our Guild girls ask the question, "After graduation, what?" The answer to this question has been the problem which has confronted or will confront each Guild girl at sometime.

Have you ever thought of the girls who graduate each year from our very own Neillsville Indian School and what their answers to that same question may be? I have just had a letter from Helen Stacy, the daughter of the first Christian among

the Winnebago tribe in Wisconsin, and I am sure you would enjoy sharing it with me. She tells what the answer to that question has been for her. Helen graduated from the Neillsville High School and the Aucher Hospital Training School for Nurses, St. Paul, Minnesota, and from a nine months' public health course at the University of Minnesota. She is now located at Onamia, Minn., and is working as public health nurse among the Chippewa Indians.

She writes: "We have in Minnesota about 13,000 Indians, only a small number of whom are living on the one remaining closed reservation, which is the Red Lake Reservation, where the land has not yet been allotted to the Indians. Although the Chippewas are now citizens, and the ones living outside the reservation received their allotment of lands from the government, they are all government wards because of the trust funds held for them by the United States Government.

"The Public Health Nursing Service among the Minnesota Chippewas was started in the fall of 1923, after a visit was made by Dr. S. J. Crumbine, of the American Child Health Association, and Dr. A. J. Chesley, of the Minnesota Department of Health. They found the Indians living in small, poorly ventilated homes, where health conditions were very bad.

"There are now three public health nurses employed by the Division of Child Hygiene of the Minnesota State Department of Health, and three by the Federal Indian Bureau. I am employed by the latter.

"The Indian villages are widely scattered and the territories which each public nurse has to cover are too large to permit much follow-up work. My district gives me supervision over 1,000 Indians, ranging from those living in very primitive state, quite indifferent to any health work, to others wholly independent and intelligently embracing all the latest developments in as good and sanitary homes as can be found.

"The most important factor in beginning this work, which is true of any work, is to gain the confidence of the Indian people. Many of our primitive groups are superstitious and resent the teaching of the white man. The medicine man, in case of illness, is still the resort of many

of our Indian population. Naturally the first approach we make to the people is going into the homes, getting acquainted and trying to help as much as possible, showing them we are interested in their health.

"Other duties of the public health nurse include the holding of clinics, making school visits and inspections, giving class work and talks, visiting homes and doing all types of nursing.

"We find the best booster for health promotion among the Indians is the satisfied ex-patient. Minnesota certainly is fortunate in having provided by the Indian Bureau fairly adequate hospitalization and medical facilities. The public health nurses are providing the stimulus to get the Indian to use them. We, the nurses working in this field, are trying to teach the Indian the value of health habits, proper nutrition and control of communicable diseases.

"I expect to return to Neillsville, and then will probably be able to do something for my own people.

"With all best wishes, I am,

"Sincerely yours,

"HELEN STACY."

Reports!

The annual reports have been coming into the office the last few weeks. At this time we cannot give the exact membership and number of Guilds, but we know that there has been a gain in both. The gain was not as much as we had anticipated, but we rejoice when we realize that over 6,300 girls, through the Girls' Missionary Guild, are learning about the needs of the world and are learning to serve our Master more intelligently. May each Guild continue to grow and help others to do likewise!

Mission Bands were organized in the following places:

EASTERN SYNOD—Pillow, Pa., Salem Church—Organized by Mrs. Roy J. Freeman, with 16 charter members. President, Miss Catharine Witmer.

OHIO SYNOD—Pleasant Valley, Ohio—Organized by Mrs. Loran Veith, with 52 charter members. President, Robert Schnetz.

MID-WEST SYNOD—Lafayette, Indiana, Salem Church—Organized by Miss Elizabeth Kolthoff, with 20 charter members. President, Gordon Phillips.

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Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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